

Hugh Bourne
a Biography



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JESSE ASHWORTH.

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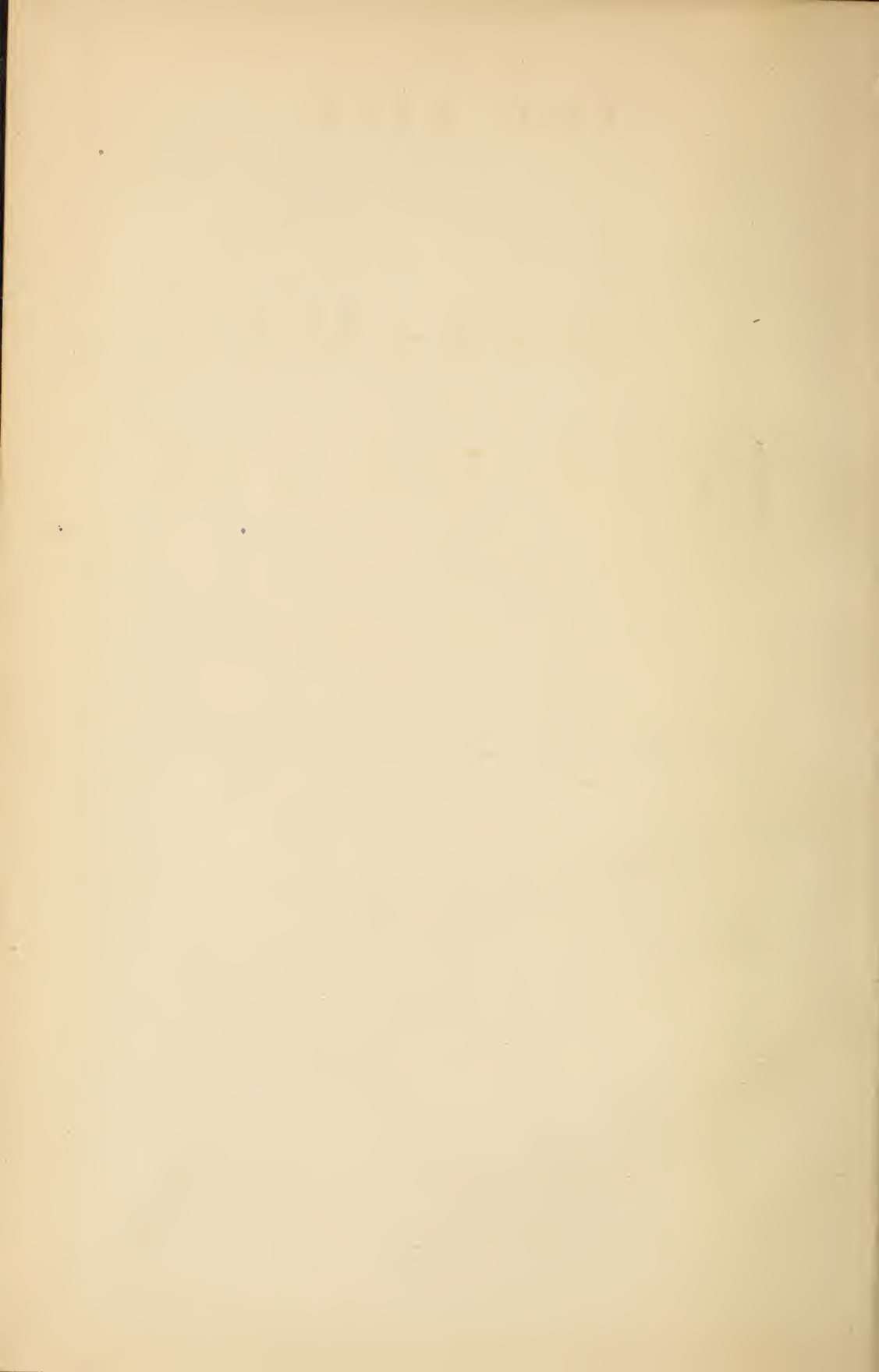
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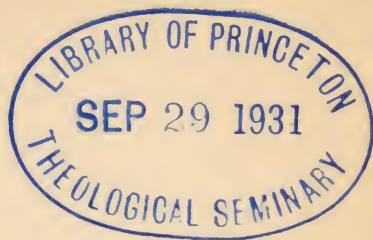
THE LIFE

OF THE

VENERABLE HUGH BOURNE.



✓
THE LIFE



OF THE

VENERABLE

✓
HUGH BOURNE.

✓
BY REV. JESSE ASHWORTH.

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”—DANIEL, xii, 3.

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PREFACE.

WHEN the writer of this biographical sketch was first asked by the Book Committee to undertake the task, he very respectfully declined, fearing lest he should not be able to perform it in a manner worthy of this most wonderful man and the great Connexion in which he took so prominent a part ; but being asked again, after others had refused, he finally consented. He is fully aware that the work will not be deemed free from imperfections, especially in this, the first edition, but he humbly hopes that it may have the honour of passing rapidly through several succeeding editions. He has aimed to place as many facts in the life of this great man in as brief a space as it was possible to do, and allow those facts to speak for themselves. He trusts the work will lead to the study of first principles, and the elements which contributed mainly to the Connexion's prosperity in the early period of its history. The writer was conscious of one advantage which he possessed, that is, he was well acquainted with Hugh Bourne himself, having frequently taken part with him in Camp-meetings, Anniversaries, and other services. The writer hopes and prays that this work may prove a blessing to tens of thousands of our young people especially, and he humbly trusts that it may be useful to numerous Christians beyond the pale of our own denomination.

Ealing, March 16th, 1888.



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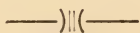
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THE LIFE OF THE

VENERABLE HUGH BOURNE.



CHAPTER I.

Introductory remarks—Hugh Bourne's birth—Training—Character of his Father—Devoted life and triumphant death of his Mother.

WHEN the present position and statistics of the Primitive Methodist Connexion are carefully considered, it must strike us with no small degree of amazement, to think of what has been accomplished under the divine blessing during the past seventy-seven years. The statistics reported to the last Conference are as follows:—Members in Church fellowship, 191,662; Itinerant Ministers, 1,038; Local Preachers, 16,138; Class Leaders, 10,681; Sabbath Schools, 4,065; Teachers, 60,671; Scholars, 410,950; Connexional Chapels, 4,357; other Chapels and Houses, 1,498; value of Church Property, £2,999,762 17s. 3d. 3,049

members have during the past year gone to the better world. How many thousand of our Church members have entered there during the past three-quarters of a century we cannot tell. When to these statistics is added the consideration of our Educational Colleges and the large circulation of religious literature from our Book Establishment, it may well be asked, "What hath God wrought?"

It cannot be deemed of small importance to furnish a biographical sketch of the distinguished man, who was evidently raised up by Divine Providence, to take a leading, if not even the most leading part in the origin and formation of this great Connexion.

Beside a number of brief biographical sketches, there has been published a very respectable and handsome volume entitled "The life of the venerable Hugh Bourne," by William Antliff, D.D., containing 446 pages. While this volume has been appreciated very highly and is still held in great esteem, it is feared that the size and price may have placed it beyond the reach of many, especially the rising youth of the denomination. It has been therefore wisely determined by the Book Committee to issue a life of this remarkable man, which will in size and price be within the reach of the masses, and will also form a suitable addition to our valuable list of Sabbath school rewards, which will we trust be read with deep interest by the tens of thousands of our young people throughout the Connexion. The limitation of our space prevents us from enlarging on the advantages and claims of biography; we take these for granted; for the same reason also we shall be compelled to omit many

references to contemporaneous persons which are given in the larger volume.

Having made these preliminary observations, we proceed to our very agreeable task, to give an account of the subject of our sketch.

Hugh Bourne was born April 3rd, 1772, at Ford Hays Farm in the parish of Stoke-upon-Trent, in the county of Stafford, a very solitary obscure place, difficult of approach by roads, and a considerable distance from either school or place of worship. In after years he was accustomed to attribute the timidity and bashfulness of his nature to the loneliness of his birth-place, where he resided until in his teens.

The paternal ancestors of Hugh Bourne are said to be of Norman descent, and came to England either with William the Conqueror or during his reign. The grandfather of Hugh was a respectable farmer, wheelwright, and timber dealer, at the Abbey Farm near Milton, who accumulated a considerable fortune, and consequently was able to give his children an honourable start in life. The father of Hugh was trained in the same trades that his father had followed, and it seems that he intended his son Hugh to walk in the same steps. Ellen Bourne, the mother of Hugh, was the daughter of a respectable farmer—Mr. Steale of Hatchley, near Cheadle. Hugh was the third son and fifth child of his parents, and when very young, learned by memory the Te Deum, the Litany, and a good portion of the morning and evening prayers of the Church of England.

Mrs. Bourne, like the mother of the Wesleys, taught her own children to read, and exerted a very salutary

religious influence over her family. Her son Hugh says, that she often taught her children to read while spinning at the wheel. Of her it might truly be said, "She openeth her mouth in wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her." (Proverbs xxxi, 26-29).

On the seventh of August, 1817, this eminent mother in Israel, sweetly fell asleep in Jesus, in the 81st year of her age. Her last words to her sons, and especially to Hugh, were of a very impressive character; and her great joy was a fitting close to so long and devoted a life—truly a glorious sunset after a lengthy and very eventful day. She said to her sons—"Stand firm and unshaken in the cause of God; follow the openings of Providence, and when I am gone the God of Abraham will be with you. And thou my beloved Hugh—son of my right hand, let not my affliction and death prevent thee from fulfilling thy appointments; go on, my son, preaching the Gospel, and if I never meet thee on earth again, I hope to greet thee in heaven, where we shall realise an eternity of happiness." The last words of this sainted mother were—"Come, Lord Jesus, and come quickly." Her son Hugh records the following testimony concerning the life and death of his beloved mother: "My mother has been pious a long time; she was quite worn down by old age; she has had a very rough road through life—a very rough road indeed, but she has weathered the storm. On Friday, the first of August, she praised God the whole

day; she continued in the same way until the following Thursday, when, about six o'clock, she fell asleep in Jesus. From her I received, under the Lord, my first religious impressions, and to her care I owe a great deal. We were a large family, and my father a drinking, violent, passionate man; but my mother's industry and great labours kept the family from want. Her road was rough through the world, indeed, but now she rests from her labours, and her works do follow her." What a sublime close to a noble life! What a noble testimony to a pious mother from a worthy son! What a rich encouragement to Christian mothers, who have a difficult task to perform, a rough road to travel, a hard battle to fight, that the same sympathising Heavenly Father, who counselled and aided Mrs. Bourne, for more than four score years, will also be near to them in answer to believing prayer. The father of Hugh survived his mother many years, and died at Bemersley, within a few months of a hundred years old; but some time before his death, he gave some evidences that prayer was answered in his behalf, and that "he also had obtained mercy."





CHAPTER II.

His early experiences—Long continued conflicts—The lessons he learned—His study of the Scriptures—And pursuit of general knowledge—His Conversion to God.

HUGH BOURNE, as we have already noticed, commenced his life in an obscure locality, at a dark period of our country's history, under many social and relative disadvantages. In very early life he was the subject of deep religious convictions ; he narrates in childlike simplicity what were his thoughts of God, heaven, hell, the last judgement, and other solemn subjects, when only about four or five years old. These thoughts led him to delight in God's name, to be very anxious, so far as he knew, to keep His commandments, and to do that which he thought would please Him. It was a great grief to him to hear any one swear, or see any wicked act performed. When nearly completing his seventh year he commenced a course of regularly reading the Holy Scriptures, in order that he might more fully understand the commandments and the right way to keep them. This state of mind he very properly ascribes to a divine work of grace, and he believes that if anyone had then taken him by the hand, and taught him the way of faith and salvation, he would at that time have found the Lord fully. But he informs us that he soon found he was

not able to keep the whole law, consequently he felt himself to fall under its curse and to be in danger of hell.

During the next twenty years, his experience was one of hopes and fears, doubts and faith, conflicts and partial victories: now dreading the condemnation which he felt he so richly deserved, and now hoping for the salvation which he so earnestly desired. It may seem strange that through this long and gloomy period no one was found to give him the much needed counsel and encouragement; but as such men as Luther, Baxter, Bunyan, Wesley, Whitfield, Nelson, and many others, were no doubt greatly fitted for their eminent and successful careers by previous conflicts, so the subject of our sketch learned many important lessons in this school of painful experience, which were of the greatest service to him during the whole of his Christian ministry. One of these lessons was the importance of clearly illustrating and earnestly enforcing the great truth of a present salvation. He so long and deeply felt the necessity of such teaching for himself, that he used every means in his power to prevent others from sinking so low in the slough of despondency as he had done. Has not the glorious doctrine of a present salvation considerably disappeared from our modern pulpits? May not this be one reason among others why we do not witness so many instantaneous conversions as did our fathers? Should we not prayerfully expect, and believingly look for *immediate* conversions under every sermon? Would not a return of this great doctrine to the pulpits of our land most likely be crowned with equal, if not even

greater success than its clear enunciation and earnest enforcement have been in the past? When the Christian Minister deeply reflects upon the importance of the soul's salvation, the shortness of human life, and the numerous attractions to sin, should he not be intensely earnest in his appeals to his hearers for an immediate surrender to Christ?

Another great lesson which Hugh Bourne learned in the furnace of his protracted sorrow, was the importance of conversion to God in early childhood. He felt the work of grace very early in his own heart, which may in some measure account for the great interest he took during the whole of his ministerial course in the early conversion of children to God. Some persons may be sceptical on this subject, but who is there who cannot remember the early strivings of the Holy Spirit with himself? Is not regeneration the work of the Holy Spirit, and is not the Spirit able to perform that work in early as well as in after life? Then why should anyone doubt the possibility of conversion to God in early childhood? We are fully persuaded that if the unremitting and prayerful efforts of ministers, parents, and Sunday-school teachers were more fully devoted to the accomplishment of this object, very happy and successful would be the results.

Of his own early experience Hugh Bourne afterwards writes: "O that I had had some one to take me by the hand, to instruct me in the way of faith and the nature of a full, free, and present salvation—happy would it have been for me. But I looked, and there was no eye to pity; I mourned, but there was no hand

to help ; I waited for light, but behold obscurity ; for brightness, but I walked in darkness." Such cases might be possible a century ago, but they ought to be very rare in our own day.

Although Hugh Bourne was for so long a time a traveller amid such sorrow and gloom, like the pilgrim with a heavy burden upon his back, yet during the whole of that period he attended the public worship of the Established Church, he diligently read the Holy Scriptures and other books which came in his way, and spent much time in private prayer. He was also very diligent in business, both for his father and an uncle who was a millwright. During this period he also gave great attention to the study of Hydrostatics, Hydraulics, Pneumatics, Natural Philosophy, various branches of science, and the learned languages, namely, Hebrew, Greek, and Latin. It may seem somewhat surprising that a young farmer's son, in so obscure a locality, should have such ardent aspirations after knowledge, but Divine Providence was evidently preparing him for the great work which lay before him ; and, considering his opportunities, his lingual and literary attainments may be regarded as very respectable.

Another remarkable feature of Hugh Bourne's early career was his devotion to total abstinence from intoxicating drinks. He was twice caught, as he calls it, by intoxication, and this, he adds, prejudiced him against the thing during the whole of his after life. He very wisely cherished a wholesome dread of intoxicating liquors ; but as this was long before total abstinence reached its present popularity he was

frequently subjected to many petty annoyances from his fellow workmen ; but he continued firm to his well-formed resolution to the last.

At length the hour of his spiritual deliverance arrived. The forebodings of a future punishment which had haunted him for twenty doleful years, now gave place to a blessed hope of a glorious immortality. He was translated from the kingdom of darkness into marvellous light. He became the happy subject of a peace that passeth all understanding, a joy that is unspeakable, a hope that is full of glory, and a love that passeth knowledge. How was this glorious change brought about ? By a very simple incident, humanly speaking, but

“ God moves in a mysterious way,
His wonders to perform ;
He plants His footsteps in the sea,
And rides upon the storm.”

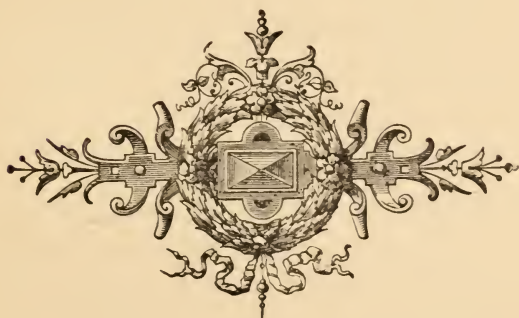
Mrs. Bourne, Hugh's mother, being on family business at Burslem, she asked a Mr. Mayer, a Methodist, to oblige her with the loan of a suitable book for her own reading. He lent her a book as thick as a Bible, in which a number of tracts, biographies, and sermons were bound up together. Among other things the book contained Baxter's Call to the Unconverted, Alleine's Alarm, Fletcher's Letters, the biographies of two early Methodist Preachers—the Revs. T. Taylor and J. Haime—also Mr. Wesley's sermon on the Trinity. Hugh Bourne read these various publications, and the sermon on the Trinity was made a great blessing to him. It gave him clearly to discover that mere opinion is not religion, no, not even right opinion ; not mere assent

to one or even ten thousand truths ; that a person may entertain right opinions and yet be as distant from religion as the east is from the west. Of this sermon Hugh Bourne writes : “ It opened my mind and cleared my way for reading the other treatises ; it gave me more light than I had ever before received—it was to me a light indeed : the whole, indeed, to me was entirely new, not one of its publications had I ever seen before.” How beautifully Christ leads the sincere seeker of salvation step by step, from strength to strength. Greatly encouraged by the information which he had gathered from Mr. Wesley’s sermon on the Trinity, Hugh Bourne for a little time longer proceeded on his way. One Sunday morning as the sun was shining and the birds were pouring their sweet music on the balmy air, he was seated in his room reading Mr. Fletcher’s letters on the spiritual manifestation of the Son of God, he was led to “ believe with his heart unto righteousness, and with his mouth to make confession unto salvation.” This delightful change was realised by him in the twenty-seventh year of his age, in the year 1779. Let us hear his own account of it : “ The reading of Mr. Fletcher’s letters on the spiritual manifestation of the Son of God, was the means of leading me into faith ; I believed in my heart, grace descended, and Jesus Christ manifested himself to me. My sins were taken away in an instant, and I was filled with all joy and peace in believing. I never knew or thought anyone could in this world have such a foretaste of heaven. In an instant I felt I loved God with all my heart, mind, soul, and strength. I felt a love to all mankind, and a desire that all, whether

friends or enemies, might be saved. I heard an inward voice saying, 'Thy iniquity is forgiven, and thy sin covered.' Light, life, and liberty flowed in upon my soul, and I could scarcely tell whether I was in the body or not. When I could articulate anything, it was : 'My Father ! My loving Father ! My God ! My merciful God !' The burden and guilt of my sin were gone, and I felt I could call Jesus Lord, by the Holy Ghost. I now received the spirit of adoption, and the Spirit of God bearing witness with my spirit that I was a child of God. I loved Him because He first loved me. And when the rapturous joy had a little subsided, I felt a calm, settled peace upon my mind. I felt that sin had no power over me ; but all my desires were after God and holiness. I was as if brought into a new world ; creation wore a fresh aspect ; the Bible was opened unto me, I read it with new eyes, and every line was full of rich treasure. I now began to live a new life, and everything seemed to rejoice with me ; I delighted in the ordinances and eagerly longed for another Sabbath. O, with what joy did I anticipate the period when I should put off the body and be numbered with the saints in glory."

After this rapturous joy had continued for some time, Hugh Bourne was brought again into temporary darkness. This was not through any wrong outward act, but through an inward temptation of the enemy ; but on attending a quarterly meeting of the Society of Friends, while one of their members was speaking on some points touching such experiences, he was led again into faith, and says : "From this time I learned to hold fast the beginning of my confidence to the

end." What a striking testimony is this to the clearness of the light upon faith and experience possessed by the Society of Friends even a century ago, that one of its members should be made such a blessing to the great founder of Primitive Methodism. Should any of our young people be drawn into a similar experience of temporary darkness after the joys of conversion, let them learn not to parley with Satan, not to live by frames or feelings, not to trust to mere rapture—but let them learn to "watch and pray, that they enter not into temptation." Let them learn that "the just shall live by faith."





CHAPTER III.

His desire to join a Church—The manner in which he became a Methodist—His attending the Burslem Love-feast—His discouragement at first attempting to pray in public.

After his conversion Mr. Bourne felt it his duty to belong visibly and nominally to the Church, as well as spiritually and really. He wished therefore to join some religious commuunity, but was in a great dilemma as to which it should be. He attended various meetings of the Society of Friends, read a number of their books, had many conversations with some of their members, and it is evident that he learned much from this source respecting the working of the Holy Spirit. At this time he attended the Church of England services on Sabbath mornings, and Methodist services in the afternoon, but which to join was a subject of great perplexity to him. Having no human adviser on whose counsel he could satisfactorily depend, he says: "I sought counsel of Almighty God in prayer; I made supplication to Him, to manifest His will, and lead me right in this important matter. I waited some weeks for an answer, until the Lord manifested His will that I should be a Methodist." This was brought about in the following manner: The Methodist services were held at a Mr. J. Birchenough's, a farmer near Bemersley. One day in June of this year, 1779, Mr. Birchenough told him

that there was to be a love-feast at Burslem on the Wake Monday ; he invited him to go, and said he would accompany him thither. Having read a good deal in the Arminian, or Methodist Magazine, about this kind of service, he was pleased with the invitation to attend. Birchenough also said that the service at his house on the ensuing Sabbath was to be held at night instead of in the afternoon, because the appointed preacher and himself were going during the day to have a religious excursion, and on this excursion he invited Mr. Bourne to accompany them. Mr. Bourne says : "I agreed, and it happened to be the time of renewing tickets. On the preacher asking my name, I said 'I am not one of you ;' but Mr. Birchenough said 'You must take the ticket in order to go with us to Burslem love-feast.' So I took it, little thinking that receiving the ticket constituted me a member ; so that my aged friend and his helper made me a member without my knowing it."

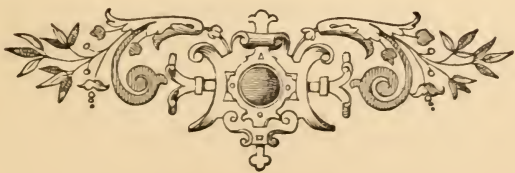
"On the Wake Monday I was accompanied by my aged friend to Burslem, to the lively and powerful love-feast led by Mr. Brettell, and this love-feast I shall ever remember. In it the Lord manifested to me that it was His will that I should be a Methodist. Notwithstanding my timidity, I was near rising to speak ; and at its close I was heart and hand a Methodist."

"Next Sunday morning," he continues, "both my mother and myself joined the class, and my brother James very shortly afterwards became a member of the same class. Our leaders were four Burslem Methodists who were planned to come in turns. Their labour was considerable and their kind attention to us was great."

After his conversion, Mr. Bourne evinced great diligence in his attendance at the means of grace, often going to preaching services and prayer meetings at both Burslem and Tunstall. He gave up very much studying the arts and sciences, and devoted unremitting attention to the study of the Scriptures. In addition to the Bible, the Methodist Magazines, Fletcher's Checks, and Wesley's Notes and Sermons, were the chief books that he read. Of this period he writes : "I had to work hard, still, by redeeming the time and applying my spare hours to earnest prayer, to exercises of faith and diligent study, I, by the good hand of God upon me, got a clearer view of the Holy Scriptures, the doctrines of Christ, and of Christian experience. My daily trials and temptations were great, still by the blessing of God, I experienced a growth in grace and an enlargement of heart."

While Mr. Bourne was devotedly attached to Methodism he did not under-value other religious communities. One night, on returning home through Hanley, he turned into a dissenting chapel. The minister preached from Num. xxi. 4, "And the soul of the people was much discouraged because of the way." He was blest under the preaching, and on his way home it was as if a voice said to him—"I will never leave thee nor forsake thee." He turned his head to see who spoke to him, but there was nobody near ; and "the words went again," he says, "with a flow of heavenly power." He greatly revered both travelling and local preachers ; and all who exercised in prayer meetings he respected as greatly superior to himself. He willingly, gladly, and thankfully, he says, took the

lowest seat. What a glorious conversion ! What a rich experience of joy and peace ! What striking answers to prayer ! What wondrous leadings of Divine Providence ! What diligence in the study of the Scriptures, and attendance on the means of grace ! And yet all this under the greatest discouragement. The first attempt he made to exercise in a prayer-meeting, he was checked for want of utterance, and feared he should never be able to try again. Even of the sermons to which he listened with great delight, during the first two years of his Christian experience, he could scarcely remember a single sentence at the close. And yet after all this he became so distinguished and remarkable a man. Let no one despair—let no one despise the day of small things—let all take encouragement, and do their best to fill the place which Providence has assigned them—that in some humble degree at least, they may say with the Great Master—“I have finished the work which Thou gavest me to do,” John xvii, 4.





CHAPTER IV.

He commences business in the neighbourhood of Mow—Enters into conversation with Maxfield—Leads Shubotham to Christ—How he is led to take part in prayer meetings—The great revival that followed—Conversion of a Lunatic.

In the year 1800 a new era in the history of Mr. Bourne opens upon us. He was now 28 years of age, and commenced business on his own account, in pursuit of which he purchased a quantity of oak timber growing on a farm at Dales Green, a place between Harriseahead and Mow Cop. These places figuring so prominently in his life and in the history of Primitive Methodism, some brief notice of them may prove interesting to the reader.

Mow Cop was originally called Mole Cop, and is a rugged mountain running nearly north and south, and forms to some extent a boundary line between the counties of Cheshire and Staffordshire. The southern end is about two miles from the Kidsgrove Colliery, and the northern about three miles from Congleton. The summit of the mountain is the highest point in that part of the country, being 1,000 feet above the level of the sea, and may be seen at a considerable distance from either railway or road. It is about three miles north-west of Bemersley, the home of the Bourne family. Harriseahead is half a mile east of the Cop,

and runs parallel with it at a lower elevation to a considerable extent. The land on Mow and in the neighbourhood was then generally unproductive, and like most of the Moorlands of North Staffordshire, strongly resembles the mountain region of North Wales. While the mountains of Scotland and Wales, of Italy and Switzerland, of India and America, may always have their attractions for tourists, for Primitive Methodists Mow Cop will ever have an abiding interest.

The inhabitants around Mow Cop at that time are said to have been extremely ignorant, indolent, and dissipated. Cock-fighting, bull-baiting, pugilism, drunkenness, blasphemy, all kinds of uncleanness, ferocity, and crime, characterised the locality.

Notwithstanding that Mr. Bourne was now very fully employed—what with felling timber, the carpentry of a neighbouring farm, and the wood work of Stone-trough Colliery, it was impossible for him to look upon this people so deeply sunk in ignorance, vice, and crime, without “his soul being stirred within him.” It seems that there was only one person at Harriseahead who made a profession of religion; she was an elderly woman, commonly called “old Jane Hall,” who was much persecuted by her household and others on account of her religion.

In the midst of this scene of sin and misery, Mr. Bourne found himself located, and soon commenced operations for the moral elevation of the people. One of his first steps was to get into religious conversation with a Mr. Maxfield—a farmer and blacksmith to whose shop his business would often take him. After

introducing various religious topics into their conversation, he handed him a written account of his own experience. This paper and these conversations appear to have made a very favourable impression upon Maxfield's mind in regard to Mr. Bourne's character ; hence, on one occasion, when Daniel Shubotham—a relation of the Bourne family—was vituperating against his relative to Maxfield, Maxfield promptly replied, "Aye, lad, but Hugh Bourne's a safe man," meaning that he was a saved man. This proved to be a word in season, for Daniel at once resolved, that if Hugh Bourne was a safe man, he would seek his company, for he wanted to be safe too. Daniel was a pugilist, a drunkard, a poacher ; by dissipated habits he had run through a considerable amount of property left to him by his father, and had reduced himself and his family to comparative poverty. One of his boon companions told him on one occasion, that he was the worst swearer he ever heard. His wicked course had made him very miserable, but Maxfield's words went to his heart ; he started from the blacksmith's shop in a great hurry, saying, "Then I will be a safe man for I will join him."

On Christmas eve in this year 1800, Daniel met Mr. Bourne, probably according to previous arrangement, but the hour being late they agreed to meet the following morning at Daniel's house. Mr. Bourne says, "I went home that night in sorrow. The travail in birth was heavy upon me. I had sorrow upon sorrow. I read, I prayed, I laboured, I laid down on my bed in sorrow." His sorrow arose from the conviction he felt of the danger Daniel was in while unsaved, from

a sense of the responsibility he was under as his spiritual adviser, and from the deep feeling of inability to direct aright. But, notwithstanding this sorrow, he was found early next morning at Daniel's house for the purpose of trying to show him the way of salvation, and he took with him the written account of his own conversion which had previously had such an effect on Maxfield.

The natural timidity of Mr. Bourne made it a great cross for him to go and speak to his cousin on the subject of his personal salvation, but he found Daniel waiting for him, and therefore his introduction was easy. After some conversation Mr. Bourne rose to depart, without offering to pray with the family, although he felt it his duty to do so, for he had never yet prayed aloud in the company of any one. When leaving he asked Daniel to accompany him. Mr. Bourne says : "As we walked together I explained to him the nature of justification by faith and the new birth ; I preached the gospel to him with all my might ; I told him that Jesus Christ must be manifested to him or he would never be born again ; I then parted with him in great sorrow, and spent that Christmas day in sorrow, for I feared he did not take sufficient notice of what I said." This, however, was a glorious Christmas day to Daniel, the best he had ever seen, for while his cousin was talking to him on that memorable road, he evidently received the regenerating grace of God ; as he expressed it afterwards, "he felt every word to go through him" ; and he gave forth immediate evidences of his conversion to God. On returning home he found Mr. Maxfield and other old companions

assembled for the purpose of keeping up their Christmas custom of card-playing. He told them at once that if they would not go with him to heaven, he would not go with them to hell. He then took up his Bible and read to them aloud ; they listened to him awhile, and then departed, saying, " Hugh Bourne has driven him mad." This remark startled his wife, for she thought, if he had to be taken to an asylum what would become of her and the children. Poor woman ! he had been mad most of his life, and was now coming to himself. " Old things were passed away, behold all things were become new." He said in effect, " As for me and my house, we will serve the Lord." To his cousin he said, " Where thou goest, I will go, thy people shall be my people, and thy God my God."

The Christmas-day of 1800, already referred to, commenced a new era in the life of Mr. Bourne, and was big with results for the whole region round about Mow Cop. He says, " Daniel Shubotham set out for heaven with all his might, and his doing so was attended with mighty consequences. He proved a champion in the way ; no difficulties could hinder him, neither could opposition stay him, and he took the same course with others as the Lord directed me to take with him. In ordinary conversation he preached Jesus and Him crucified. He did this with a greater zeal than I had ever before witnessed."

We venture to make a slight digression here to notice that Mr. Bourne and his colleagues learned early to cultivate, what in after life he often earnestly recommended, and which was designated, " the conversation gift." This is the gift of taking hold of both God and

man in common conversation—the gift by which, while waiting upon God in faith for the descent of divine power, a Christian man may introduce soul saving and personal religion into his discourse, and, by the gracious guidance of the Holy Spirit, press upon an unconverted person the importance and possibility of being saved there and then. In the exercise of this “gift,” Mr. Bourne and his early friends often brought about speedy results. Many persons at the table or fireside, on the road, in the workshop, as well as in the house of prayer, were thus helped into gospel liberty. Often were sinners arrested, mourners comforted, and penitents saved, while the early preachers of the connexion were passing from house to house in the discharge of their pastoral duties. Those who personally knew Bourne, Clowes, and many of the early fathers, will remember many marvellous effects produced by their pious, well-directed, and well-sustained conversations. They were men who lived for souls, and could not live unless souls were saved—often they could not sleep upon their beds, if the converting work was not progressing—they fasted, prayed, wept, groaned, struggled, walked, talked, preached, wrote, laboured, believed for the salvation of sinners. This is no doubt how we are to account for their marvellous success, for the numbers they brought to Christ, for the great increases on their stations, for the grand doings of those early days. Is not this “gift” of spiritual, soul-saving conversation, one of the “missing links of our times?” Might we not witness even greater success than our fathers, did we but drink more deeply into their spirit, and cultivate more earnestly their passion for winning souls? Why should not this be the case?

In returning to our sketch, Mr. Bourne says, "My natural timidity kept me back, but Daniel would not permit it, saying, 'You have been useful to me, and you must be useful to others,' and really in a short time we became like 'flames of fire.'"

Daniel now sought the company of the pious wherever he could find them, to obtain from them counsel and aid ; while he at the same time sought the company of the ungodly, for the purpose of preaching to them the glad tidings which had proved so good to himself. Daniel and Hugh became true yoke fellows, and were very zealous for the Lord of Hosts.

Not long after Daniel's conversion, he became intimate with another converted collier, Matthias Bayley, who had been converted under an open-air preacher from Burslem, said to be the only preacher in the Wesleyan Burslem Circuit who at that time held open-air services. These three—Hugh, Daniel and Matthias—now formed a trio of earnest evangelists, and the whole neighbourhood soon rang with their marvellous doings. Their chapels were the pit banks and open spaces. "In our conversational way," says Mr. Bourne, "we preached the gospel to all—good and bad, rough and smooth ; people were obliged to hear, and we soon had four other colliers under deep conviction of sin. I applied to Burslem, the head of the circuit, for help, and laid the case before one of the travelling preachers, but could not obtain any assistance."

About this time Daniel was induced by Matthias to attend a Methodist service ; at first he despised the preacher, but towards the close of the sermon he was greatly blest, and the full assurance of pardon and

adoption was sealed upon his heart. He immediately resolved that he would visit all the houses in the locality, and tell them what the Lord had done for his soul. In carrying out this resolution he soon met with discouragement, but he shortly rallied again, and began with great vehemence to warn his neighbours and fellow-workmen to flee from the wrath to come, and seek salvation by faith in Christ Jesus. "He spake the word of God with boldness," but at the same time with great tenderness; being accompanied with Divine unction it seldom gave offence, but often went to the hearts of those who heard him. By Daniel's frequent and urgent entreaties Hugh was enabled to overcome his natural timidity, give his fears to the wind, and enter fully into the converting work. Mr. Bourne and his two companions were bent upon doing great exploits for their Master. "And soon," he says, "were our labours crowned with success. Four mourners were brought under deep conviction of sin, and the blame of their not getting into liberty was laid to my charge. This grieved me very much. I was quite new in the converting work; but I thought a prayer-meeting might help us out of the difficulty, and I proposed to pay a weekly sum for a Burslem Methodist to come and hold a prayer-meeting with us. I asked Mr. Burgess, one of the travelling preachers, for help, but could obtain none from any quarter." About this time, Daniel and Matthias were talking together one night, and proposed prayer, but neither of them had ever prayed in public, and thought themselves unable to do so. However, Matthias produced a prayer-book, and searched it for a suitable prayer, but found

none. He remarked, as they had succeeded when praying for pardon, they might succeed in a similar way. So they began, and the Lord sent them help; afterwards they prayed together at every visit. Shortly after this, by the consent of her husband, a prayer-meeting was commenced at old Jane Hall's. "It was determined," says Mr. Bourne, "that I should engage in prayer at the first prayer-meeting. This was very trying to me, for on the previous Ridgeway class-meeting I broke through, but it was far from satisfactory to myself. Matthias opened the first prayer-meeting, and I thought his the best prayer I had ever heard. Those held at Burslem might have been called talking meetings, but Matthias filled up his time with praying, with scarcely any talking, and the Lord gave me to see the excellency of this. We then sang, and I followed. The instant I began, heaven opened on my soul, and my course throughout was glorious. Grace and glory rested on me all the time I prayed. I may say, the Lord on this occasion anointed me with the oil of gladness, and fitted me to be a praying labourer. Daniel followed, and afterwards one who had fallen in with us from a distance. Next morning I told Daniel what a blessing I had received under Matthias' prayer. 'Why,' said Daniel, 'he is for praying no more because he cannot pray as you did.' But when he heard what I said, he replied—'Well, if Hugh Bourne has been blest, I will try again.'" The prayer-meetings went on; the four seekers soon found liberty—three of them at the prayer-meetings, and one in the mine. The new converts were famous talkers for the Lord, and soon that part of the country was very much moralised,

and the converting work spread among the colliers of Kidsgrove, and indeed in all directions. At the time of Congleton May Fair, in 1801, a powerful prayer-meeting is said to have shaken the country round, and the converting work broke out on all sides. One very wicked woman, the wife of a collier who resided on the mountain, was among the number. She was so vile that her swearing and blasphemy were notorious—even for Mow and Harriseahead. The sound of prayer and praise reached her residence from the prayer-meeting, and brought her into deep distress for the salvation of her soul. She sought and found mercy, and became a woman of eminent piety as long as she lived.

The providential manner in which these prayer-meetings originated, the way in which timid, inexperienced Christians were led to become energetic workers for Christ, and the marvellous converting power which rested upon them, cannot fail to have awakened deep interest in the minds of our readers, and led them to see that in these prayer-meetings the new converts learned to travail in birth for souls. They learned that the trial of their faith is more precious than gold, and they learned to offer the effectual, fervent, prevailing prayer.

Mr. Bourne relates one very remarkable instance of a man named Samuel Harding, who had been dismissed from an asylum as incurable, and was chained in his brother's parlour at Mow Cop as a dangerous lunatic. Daniel and Matthias, with others, went one Saturday afternoon to try the effect upon him of believing prayer. When they began to pray, he rushed in fury to the end of

his chain ; when they rose in faith he was subdued ; when their faith gave way he became again furious, till at length, a calm and patient faith won a glorious victory, and the poor sufferer broke out in loud praises to God. He continued to glorify God, and express his gratitude to his praying friends until the hour of his death.

Can our readers dwell on the conversion of Bourne and Shubotham, Bayley and a multitude of colliers, the collier's wife and the lunatic on Mow Cap, without catching the inspiration to enter fully into the travail for souls, the converting work, the exercise of faith, and the power of prayer ? The same glorious work of conversion may undoubtedly be successfully promoted in any neighbourhood by the faithful use of similar means. Why not at once adopt these and similar measures in every part of the country ?





CHAPTER V.

A day's prayer on Mow promised—How he becomes Class-leader—
Open-air Preacher—Chapel-builder—School-master and Sunday
School Teacher—Builds Chapel at Harriseahead—Studies Greek
—Continues his zeal in open-air preaching.

THE zeal of the new converts at Harriseahead soon resulted in the conversion of their families, neighbours, and fellow-workmen; hence the prayer-meetings recently established became centres of attraction and scenes of great excitement. One of the regulations for the conducting of these prayer-meetings was, that they should not be continued for more than an hour and a quarter at the longest. This regulation occasioned many of the new converts not to have an opportunity of exercising in public prayer, which was to them a source of great disappointment. At the close of one of these remarkable prayer-meetings, when the people were complaining of their shortness, Daniel Shubotham said—apparently without any premeditation—"You shall have a prayer-meeting upon Mow some Sunday, and have a whole day's praying. and then you will be satisfied." Not long after this, when in similar circumstances, Daniel made the same announcement, which caused it to become a common topic of conversation, and many of the new converts became intensely anxious for its realisation.

About this time Mr. Bourne was enabled somewhat to overcome his natural timidity by taking charge of a class at Kidsgrove; there being no other leader available, he was prevailed upon to take the oversight of the new converts at that place, and to discharge the weighty duties of their class leader, though it was with fear and trembling. He continued to lead this class, travelling three miles there and three back, week by week, until other duties required him to relinquish the post, when he made satisfactory arrangements for Matthias Bayley to succeed him in the office, who continued to fill it with good results for a number of years.

We have seen with what timidity Mr. Bourne first took part in a prayer-meeting, and with what trembling he undertook the office of class leader, we shall not be surprised that when he was earnestly entreated to preach the gospel to a regular congregation, his heart failed him for fear; and it was only after much persuasion and mighty prayer that he could summon sufficient courage to undertake the momentous work. The circumstances were as follows: There had for some time been a preaching service held on alternate Sabbath afternoons at the house of good old Joseph Pointon, on the Cheshire side of Mow, which appears to have been the only such service held in the locality. But when the work of God broke out among the miners of Harriseahead and the neighbouring places, it was not likely that a fortnightly sermon would be deemed sufficient. Mr. Bourne was earnestly desired to supply the lack. It was believed that although his efforts in public had been few and reluctant,

yet that such was his piety, zeal, and store of useful knowledge, that if he could be prevailed upon to undertake this work, his services would be very acceptable to the people. Accordingly he was pressed to allow it to be announced that on a day when no preacher was planned he would hold a service at the regular preaching house. To this proposal he at length consented, and July 12th, 1801, was the day appointed. The service was speedily and widely published, while earnest prayer and powerful faith were put forth on its behalf. The feelings of Mr. Bourne himself were, as might be well expected, of a very mingled and conflicting character. So troubled was he at the weight of responsibility he had incurred, and at what appeared to him the prospect of breaking down in his work, that he had little rest of mind from the time he consented to preach till the hour of fulfilling his engagement.

On the morning of the day appointed he could not lead the Kids Grove class, but had to request Mr. Bayley to take the work. Most of the early part of the day was spent by himself and many of his friends, in fervent pleadings at the throne of grace for the rich bestowment of the Divine blessing. He writes: "This was to be my first attempt, and I felt much trial of mind, for I never stood up even to exhort, except once at a class meeting, and then my performance was far from being satisfactory to myself. Still, notwithstanding my fears, I felt a desire for the preaching to be in the open air, but old Joseph Pointon was opposed to it, so I gave it up. I did not expect more than ten or twelve of a congregation in the house ; but this

afforded me consolation, as I thought less injury would be done by my failure."

Let us picture to our imagination his first attempt to preach the gospel. The sun had climbed to the height of his meridian splendour; the birds were pouring their sweet music on the midsummer air; the corn was waving in the fields, anticipating the sickle of the approaching harvest; all nature had put on her beauteous summer attire; the weather, it is said, was exceedingly fine; the people were seen coming from every quarter, till old Joseph's house was of no use whatever to contain them, then the old man said, "It is like to be out of doors." In a field at the end of the house we may imagine we see the trembling preacher take his stand, the rising ground before him formed a natural gallery; the listening, anxious throng crowd round him on every side, and hear his quivering lips announce the text, Heb. xi., 7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith." This was the first text of the great founder of Primitive Methodism. We may easily fancy that we see him, covering part of his face with his left hand, and with faltering accents reminding his hearers of the better ark into which all men are invited to enter, where they will be safe from the fiery deluge which threatens to overwhelm every sinner. Losing his previously arranged thoughts, and losing a measure of his courage too, he becomes at a loss for a moment what to do; at length, it occurs to him to do as many others have done

under similar circumstances, namely, refer to his own experience, and to speak to his audience as he would to an individual on the simple plan of salvation—this he did with force, freedom, and effect. He was greatly exhausted at the close, and while he retired for a time to Pointon's house for a little rest, his brother James and others carried on a course of mighty prayer, singing, and exhortation. One soul was converted, the work of God in the neighbourhood seems to have received a fresh impetus, and many were the tokens for good which Mr. Bourne was afterwards permitted to witness, as, more or less, the result of his labours on this occasion.

It is worthy of note that the very field where Hugh Bourne preached his first sermon on the 12th of July, 1801, was the very spot on which the first great Camp-meeting of May 1807 was held. How little did he imagine when he stood up that bright summer day, with fear and trembling, that a work was being inaugurated which should prove a blessing to the ends of the earth. But so it was, and so God can still work by the feeblest means to accomplish His most glorious purposes.

We have just seen how Mr. Bourne became praying labourer, class leader, and preacher of the gospel. We now proceed briefly to notice how he was led to become chapel builder. In connection with the revival which was now going on, a cry was raised, as it has often been since under similar circumstances, that a chapel was needed at Harriseahead. Daniel Shubotham offered to give part of his garden as a chapel site ; to this offer Hugh Bourne responded, that although

but a working man he should have great pleasure in giving the timber ; but as most of the new converts had previously reduced themselves to poverty and degradation by their intemperance and vice, it was found that they were not able for the time to render much financial aid in chapel building. The chapel was built of brick and covered with slate, but was not completed without mishap ; for before the roof was covered one of the gables was blown down and the roof fell in ; this, of course, added to the expense and difficulties of the undertaking. Mr. Bourne in his own way remarks, "I hope the Lord will have mercy on anyone who has to pass through such scenes of trouble." He was evidently animated by zeal for the honour of God and the salvation of souls, to embark in this new and somewhat formidable enterprise ; but crowned were his self-denying labours with gratifying success ; for this chapel, which seated about two hundred persons, became the spiritual birth-place of many precious souls, and a grand centre of influence for the moral and spiritual elevation of the neighbourhood in general.

Soon after the erection of this chapel Mr. Bourne, although he continued to devote great attention to prayer meetings, class meetings, and preaching the gospel, entered upon a new sphere of labour. For the purpose of educating the children of the colliers, he commenced a day school in the new chapel. He also soon after began a Sunday School at both HARRISEAHEAD and other places, in which he became a Sunday School teacher. During this time he devoted great attention to the acquisition of Greek and Hebrew, in

which, considering his opportunities, he made considerable proficiency. He speaks very highly of the Wesleyan ministers in the Burslem circuit at that time—the Revs. Joseph Taylor and John Grant—from whose conversation he appears to have derived great benefit, and from the latter of whom he received lessons in Greek.

He soon, however, found that duties and studies as school master, in connection with his other labours, told unfavourably on his nervous system, and compelled him to return to his former occupation. But no change of circumstances diminished his zeal for open air worship, in fact, his love for preaching the gospel in the open air seems at this time to have become almost a passion, which continued to grow until it developed into the camp meetings of after years. At this period, also, a man was converted of the name of Thomas Cotton, who became a great auxiliary to Mr. Bourne as an open-air preacher.

Two practices at this period prevailed among the Harriseahead new converts, which were productive of very happy results. One was the holding of lively prayer meetings at the close of every preaching service. The other was the introduction of variety into every class meeting. We give Mr. Bourne's own words on this subject—"Not only," he says, "the appointed leader, but the members themselves led occasionally. They were also accustomed to dispatch, for if there were 20 or 30, or more, they soon got through the leading. They were generally in the exercise of faith during the leading, and indeed in every part, and the praying course was mighty. This class was long

remarkable for the converting power ; many being brought to the knowledge of salvation by the remission of sins, and I never knew a class more owned of God." How would many of our modern classes appear if compared with this wondrous class at Harriseahead ? Would not the introduction of similar variety, faith, and power into the classes of our own day give equal efficiency, vigour, and success ? Why not every class-leader give a fair and earnest trial to the methods so successful at Harriseahead.





CHAPTER VI.

Hears thrilling reports of American Camp Meetings—Witnesses the conversion of his brother William—Meets the Stockport revivalists at the Congleton love-feast—The Harriseahead class-meeting the following night—The Christmas love-feast—The great revival in which Clowes and others were saved.

IT is not a little remarkable that at the time when American Camp-meetings were originated, open-air preaching was greatly revived by Mr. Bourne in England. From reports published in the English Wesleyan Magazine in the year 1802, it is evident that in the preceding year great out of door religious services were held in Georgia and other parts of the American continent, often being continued for several days, which no doubt afterwards suggested the name of Camp-meeting, as the people from long distances dwelt in tents in the fields or woods during the holding of such religious services. The published reports of these successful American meetings roused a desire in the people around Mow to hold similar services, or at least to have the promised day of prayer on Mow. Bourne and Cotton were very favourable for the fulfilment of this promise, but others, thinking open-air services disorderly and unnecessary, were opposed to it; therefore things continued in their ordinary course,

About this time Mr. Bourne had the unspeakable joy of witnessing the conversion of his brother William, who was a very strong, athletic man, who joined the Society of Friends, emigrated to America, and became a travelling minister of that body.

In 1803 Mr. Bourne's diary speaks of his great mental conflicts, his increasing desires for greater holiness and usefulness, and the numerous calls for his zealous labours. He gave his Sabbath labours to Burslem and Tunstall, and several other places were on his week-night plan. He was very useful in bringing sinners to the Saviour and training new converts as conversation preachers and praying labourers.

In 1804, he and his friends were much excited by the news which came over from the Western Continent respecting Camp-meetings, and they were led to pray that the Lord would give them a Camp-meeting, but the set time to favour Zion was not yet come.

It is rather remarkable that up to this time Mr. Bourne, although a reader of Mr. Wesley's works and Methodist literature in general, does not appear to have obtained any definite idea on entire sanctification as taught therein. In the autumn of 1804 he came, however, in contact with certain revivalistic Methodists from the neighbourhood of Stockport, whom he met at a love-feast at Congleton; and their faith, zeal, and earnestness, in regard to this important doctrine, directed his attention very effectually to the subject. The writer was very well acquainted with some of these Stockport revivalists. They were remarkable men indeed; they were accustomed to hold a weekly revival band meeting, and each one was fully expected

to be living in the enjoyment of full salvation. They were in the habit of holding cottage prayer meetings after the Sunday evening services, at which many souls were saved and believers sanctified. They were also accustomed to send deputations from their number to attend various love-feasts in different parts of the country, which visits were often greatly blest. We have heard some of them again and again recount wondrous triumphs of faith. Two of them, with whom we were well acquainted, were very remarkable and very successful class-leaders—each of the two had more than one hundred members under his charge. Would to God that we had now many such men throughout the length and breadth of the connexion! Need we wonder at the results of their visit to Congleton love-feast, an account of which we subjoin in Mr. Bourne's own words: "The speaking," he says, "was powerful, that of the revivalists in particular; they sang revival hymns with good effect and I was greatly blest. I sat in the gallery and two of the revivalists sat in the pew before me. One leaned back and asked whether the Lord had cleansed my heart, but I did not understand him. In the love-feast they spoke very pointedly of full sanctification. After the love-feast we went into Mr. Clarke's house to have a meeting with the Stockport men. I was surprised at their earnestness, zeal, and faith. They urged a full and present salvation, and then prayed with some of our men who obtained the blessing. Some were praying, some were talking, some were praising and shouting. It was nearly as rough as a Harriseahead meeting. One came and prayed for me, another talked to me. I felt power come. They

asked me if the Lord had washed my heart ; I said He was blessing me. On our return, we, the Harriseahead people, edified one another. The evening following (Monday), I attended the class-meeting in Harriseahead Chapel, the proceedings were more free than usual in the singing, leading, and prayer. The person who prayed had immediate assistance from the faith of all who were present, the whole meeting being united. The brethren laboured with all their heart and mind and voice, and the noise was heard afar off, and all were in a heavenly uniting faith before the Lord ; and in my opinion there was the greatest outpouring of the Holy Ghost I had ever known. The surrounding country was shaken, the veil was taken from many hearts, and we had so much work in praying for mourners that we gave up praying for a Camp-meeting ; and the greatest part of Burslem circuit was moved. It was the greatest time of power I had ever known. I was humbled down at this Monday night's meeting, and shown the manner in which the Stockport men worshipped ; I came by simple faith and obtained the blessing. After the meeting was concluded, the power came in such a degree that we began again and again, and for some time I could scarcely stand or speak, so great was the power of God upon us."

On the following Christmas day the Stockport revivalists again attended a love-feast at Congleton, when, as before, they were met by the Staffordshire Methodists. Mr. Bourne says "they were stronger in faith than we were, and I was much established by going among them. Since their coming many have obtained clean hearts, and the work has been great among sinners."

In the Christmas week a love-feast was held in Harriseahead Chapel, which was so crowded that people stood on and between the seats. They came from all parts of the compass, twenty souls were brought into gospel liberty, and many were baptized with the revival spirit. Among these was Mr. James Steele, who had long held an influential position among the Tunstall Wesleyans, and who afterwards became a pillar in the Primitive Methodist church. He was of good social position, a Wesleyan local preacher, the leader of two classes, and superintendent of the Sabbath School. In former years he had been full of revival power, but latterly had become comparatively quiet. But the Harriseahead love-feast, in which he took an active part, was the means of stimulating him and many others to redouble their exertions for the promotion of the work of God. Almost immediately a great revival took place in which, among others, William Clowes, Thomas Woodnorth, James Nixon, and William Morris, were brought to God. In William Clowes we have the second salaried travelling preacher in the Primitive Methodist connexion. J. Nixon and T. Woodnorth, two working-men, out of love for precious souls and for their blessed Saviour, voluntarily paid his salary out of their weekly earnings. W. Clowes went through the length and breadth of the land like a flame of fire; no doubt thousands were converted through his successful labours. A careful and prayerful reading and study of his most marvellous life cannot fail to result in the greatest possible good, especially to the thousands of young people throughout the connexion. Between Bourne and Clowes a remarkable

union of spirit soon grew up ; wonderfully were they fitted to aid and strengthen each other in those evangelistic labours into which they had now so heartily and unitedly entered. For many years they were united as David and Jonathan, or as Wesley and Whitefield, and they have been long more closely united still, before the throne of God and of the Lamb. Mr. Bourne and his companions often spoke at this time of growing in grace, of being sealed by the Spirit, of possessing the spirit of burning, of travailling in birth for souls. These and similar expressions indicate a state of mind, a compassion for the perishing, a faith in God, a zeal for the divine glory, of which we witness far too little in the present day. Would not a return of this early spirit of Primitive Methodism certainly secure a repetition of early success ? O that this simple narrative of conversions might at once fill all our people with a holy inspiration to work and labour for equal or even greater triumphs of the gospel of Christ. With our increased chapel accommodation, with the tens of thousands of young people in our Sabbath Schools, with our augmented educational advantages, ought we not to realise more glorious success than in earlier days ?





CHAPTER VII.

Hears Lorenzo Dow preach, and reads his pamphlets—Is much impressed—Fixes the time for first English Camp-meeting—Account of its proceedings—Prepares for a second Camp-meeting on Mow and one at Norton—His separation from the Wesleyan Society—His giving up manual labour—His devotion to evangelistic work and religious processions.

IN the year 1806 the Methodist magazines which were commonly circulated in the neighbourhood of Mow contained reports of the American Camp-meetings which were eagerly read. At this time, also, Lorenzo Dow had arrived in England, and was preaching and testifying to the marvellous doings at these meetings. These reports excited in Mr. Bourne and his friends a desire to try the effect of similar meetings in England. In April, 1807, Dow preached at Harriseahead, Burslem, and Congleton; at each place Mr. Bourne embraced the opportunity of hearing him. His appearance was very striking. His eye was bright and deep set; his hair was dark and long, hanging over his shoulders; his visage was elongated and well defined; the tones of his voice were deep and solemn; his address was pungent and powerful. In social intercourse as well as in preaching he dealt very faithfully with the company around him; so that he was very successful in the promotion of personal holiness among professors of religion, and the conversion of sinners to God. His

oral statements respecting the American Camp-meetings were very interesting, and the pamphlets he circulated widely extended the influence of those statements. From hearing Lorenzo Dow and reading his pamphlets Mr. Bourne was led to the firm determination that a Camp-meeting should be held in his own neighbourhood.

Full of the subject he went to the class-meeting at Harriseahead, and proposed to the members that the first English Camp-meeting should be held at Norton during the time of the wakes. The proposal was warmly entertained, but the question was raised, "Why cannot we first have our day's meeting on Mow?" It was at once resolved that on the 31st of May should be held the long expected Mow meeting. No sooner was the resolution formed than they went at once unitedly to the throne of grace; faith rose, and of their success they soon became confident.

The news that the meeting on Mow was now definitely fixed spread so rapidly, that Mr. Bourne says "it flew through the country as if it had gone on the wings of eagles." Prayer was offered incessantly for favourable weather, for a large gathering of people, for much divine influence, and for great spiritual results. When the morning came, crowds of people flocked up from all surrounding places; and at six o'clock the long-looked-for Mow meeting began.

The following is from Mr. Bourne's own pen:—"The morning proved unfavourable, but about six o'clock the Lord sent the clouds off, and gave us a pleasant day. The meeting was opened by two devoted men from Knutsford, Captain Anderson having previously erected a flag on the mountain to direct strangers; these

three and some pious people from Macclesfield carried on the meeting for a considerable time in a most vigorous and lively manner. The wind was cold, but a grove of trees kept it off. The congregation rapidly increasing, another preaching stand was erected in a distant part of the field under the shelter of a stone wall. Returning from the second stand, I found a company at a distance from the first stand, praying with a man in distress. I could not get near, but I found such a degree of joy and love that it was beyond description. Nearer the first stand was another company praying with mourners, a number of whom found peace with God. Meantime preaching went on without intermission at both stands, till about noon, when the congregation had so much increased that we were obliged to erect a third preaching stand. I got on this stand and was extremely surprised at the amazing sight that appeared before me. Thousands hearing with attention as solemn as death, presented a scene of the most sublime grandeur that my eyes had ever beheld. Preachers seemed to be fired with uncommon zeal, and an extraordinary unction attended their word, while tears were flowing and sinners trembling on every side. Many preachers were on the ground from Knutsford, Congleton, Wheelock, Burslem, Macclesfield, and other places. The congregation increased so rapidly that a fourth stand was called for. The work now became general, and the scene was most interesting—thousands were listening with solemn attention. A company near the first stand were wrestling in prayer for mourners, and four preachers were preaching with all their might. This extraordinary

scene continued till about four o'clock, when the people began to retire, and before six they were confined to one stand. About seven o'clock the work began among children, six of whom were converted before the meeting closed. About half-past eight this extraordinary meeting broke up, and the people separated, saying "we have seen strange things to-day."

Such is a brief description of the first English Camp-meeting which is noticed on every member's quarterly ticket, "First Camp Meeting held May 31st, 1807." The moral and spiritual effects of this first Camp meeting were very great; it exerted a mighty influence for good on the surrounding population, and the cause of Methodism received a new and powerful impetus. Many competent judges pronounced the opinion that more good had been done at that one meeting, than at all the preaching services in the locality the preceeding twelve months. Notwithstanding this success, a powerful tide of opposition against such meetings arose both from the world and the church. Some of the Wesleyan ministers issued placards against the Camp meetings. The Wesleyan Conference of this same year, 1807, passed the following resolution :—

Q.—What is the judgment of the Conference concerning what are called Camp meetings ?

Ans.—It is our judgment that even supposing such meetings to be allowable in America, they are highly improper in England, and are likely to be productive of considerable mischief; and we disclaim all connection with them.

However strange this opposition may appear

at the present day it was very trying to the faith, patience, and perseverance of Mr. Bourne, the more so, as nearly all his co-workers were unsettled by it ; even his brother James for a time seemed to have hesitated as to the propriety of persevering in the movement ; but Hugh nobly stood his ground, being fully satisfied that the work was of God, that man could not overthrow it, and that it was his duty to uphold the new system.

Shortly after the first Camp-meeting Mr. Bourne and his friend Mr. Clowes paid a visit to James Crawfoot, who was called "the old man of the forest." He resided on Delamere Forest, about thirty miles from Bemersley ; he was a Wesleyan class leader and local preacher, but many eccentric things were reported of him, and he afterwards became the first salaried travelling preacher in the new community, his salary of ten shillings a week being paid out of their own earnings by the two brothers, Hugh and James Bourne. Crawfoot was evidently a man of great originality and force of character ; he was pre-eminently distinguished for a knowledge of the deep things of God. Of the way of faith and the manner of bringing divine influence upon other persons, the doctrine of a free, full, and present salvation, obtained by a present faith in the great atonement of Christ, he had such a clearness of perception and firmness of grasp as rendered him of considerable service to the Primitive Methodist denomination in its infancy ; and to both Mr. Bourne and his friends, for some considerable time, the old man was a sort of oracle on the great verities of religion.

After returning from the old man of the forest, Mr. Bourne gave unremitting attention to necessary preparations for the second Mow Camp-meeting which was to be held in July to counteract the effects of the neighbouring wakes, and was intended to be continued for several days. He gave all possible attention to the securing of a suitable plot of land on which to hold the meeting, and the due publication of the same. He published a pamphlet, giving a full report of the first meeting and offering suggestions for the guidance of the second. He walked to Lichfield to secure a license for the ground, but being told by the Registrar that no license could be granted unless there was a building on the site, he next set to work to erect what he called a tabernacle and some tents in which preaching and praying services could be held. He then made a second application for a license which he obtained by post in due course. His next step was to secure at Stafford, by a personal application, a preacher's license, that he might be prepared for every kind of opposition he was liable to encounter. Being thus under the requisite legal protection he proceeded to affix to the tabernacle a notice to the effect that it was duly licensed for divine worship, and to caution disturbers that they would be dealt with according to law. Beside these preparations, Mr. Bourne went to Knutsford and Macclesfield to secure the aid of suitable labourers, and on his return made ample provision for the physical wants of the crowds whom he expected to attend. All the expense and labour he cheerfully bore alone, except what his brother James was pleased to render, and a solitary shilling given.

by a stranger. This, however, he regarded as the least of the responsibilities incurred by him in his undertaking.

At length the time for the anticipated meeting has arrived. July 18th is still and has long been a memorable day in Primitive Methodism. On that day hundreds of ministers enter their newly accepted spheres of labour. It was on Saturday evening, July 18th, 1807, that the preliminary service of this second Camp-meeting was held. Would not our readers like to have witnessed the scene : the weather was beautiful, the sky was clear and serene, the feathered songsters were pouring their sweet music on the calm evening air, Mr. Bourne and a number of his praying friends were seen crossing the field from different directions, and entering the rural tabernacle on the mountain side. It is easy to imagine the scene within ; we can almost fancy at this distant day that we hear the mighty, earnest prayers of the deeply anxious company going up through the rude roof of the tabernacle to the throne of God.

We cannot perhaps do better than give an account of this Camp-meeting from the pen of Mr. Bourne himself. He says :—"About six o'clock on Sunday morning the voice of united worship sounded on Mow Cop. The Lord was graciously present, and a holy unction attended the services. Ere long the converting work broke out, and praying with mourners began with power, and I regretted it being stopped for breakfast, but it soon broke out again and went on with power. People came flocking in from Knutsford, Macclesfield, Stockport, Warrington, and other places. My tabernacle

was filled, and we had hosts outside. The praying and preaching were going on most of the day together, and the praying labourers when rather exhausted would go back to the preachings, wait till again invigorated, then go back to one of the praying companies, and then fall in again; the extent and continuation of the prayings exceeded all that I had ever witnessed."

It is highly gratifying that about 40 persons found salvation on this day, and on the Monday about 20 more. On Tuesday the attendance was not so large, and at night the meeting closed. The effects of the services, in neutralizing the vicious influence of the wakes, and promoting a revival of religion, were very great.

Soon after this meeting Mr. Bourne visited Warrington, Risley, Runcorn, and Delamere Forest, for the purpose of conversing with eminently spiritual-minded persons belonging to the Independent Methodists and Society of Friends, to whom he was much attached, and no doubt to invoke sympathy and prayer on behalf of his new movement.

On his return, the Norton Camp meeting was held at the time of the wakes in that place, which was provided with tents, and continued for three days. A very great amount of good was done.

At the Norton Camp meeting Mr. Bourne was requested by a person from Laskedge to go and preach in his house, a society was soon raised up at the place, and the Leek Wesleyan circuit was induced to take charge of it. At this time a course of missionary labour was opened up before Mr. Bourne and his

friends. At Tean, a village some twenty miles from Bemersley, they preached in the open air, raised a society and joined it to the Wesleyans. They had also signal success at Kingsley, Farley, Ramsor, Wootton, and Market Drayton. On the first Sabbath in May, 1808, they held an open-air service on a mountain in Shropshire, called the Wreckin, near Wellington, for the purpose of counteracting the ungodly revellings on that spot at that period of the year, which proved very successful.

As the labours of Mr. Bourne and his friends were now becoming very multiplied, he prepared a written plan of their appointments and circulated it among the labourers. In the carrying out of this gratuitous work they had frequently to endure great fatigue, great expense, and great persecution, even till on some occasions they had to seek the protection of law.

The third Camp-meeting on Mow, which was held in 1808, was left entirely to Mr. Bourne, his brother James, Mr. Cotton, and a Macclesfield friend as preachers; none of the Tunstall or Burslem Wesleyans came to their help. "This," says Mr. Bourne, "was the seventh and last Camp-meeting while I was with the Wesleyans, and I never knew of any member leaving the Wesleyans through these meetings." At this meeting he read aloud during the dinner hour, to keep the minds of the people engaged with spiritual things, and to aid their waiting on God for the descent of the Holy Spirit, and this practice of reading at the intervals of worship he often resorted to in after years, both at Camp-meetings, tea meetings, and while the people were gathering to other services, before the

time of commencement. Some months before this Mow meeting, he drew up rules for holy living, got them printed on a handsome handbill, and circulated them freely on the ground. Our limited space will only permit us to give an abridgment of these rules.

Rule 1.—Endeavour to rise early in the morning, for this is most healthful. Spend some time in private prayer; give yourself with all your concerns up to God; and if possible get the family together before going to work, pray with them, and for them, and recommend them to God.

2.—While at work lift up your heart to God, and if possible get a little time in private once or twice a day to kneel before God.

3.—At night be sure to get the family together on their knees, pray with them, and for them; before going to bed spend some time on your knees, and pour out your soul before God, and remember God is present. Psalm cxxxix.

4.—If you are able, read a chapter or part of a chapter in the Bible every day.

5.—If you are not born again pray for God to show you the need of it.

6.—As ye have received the Lord Jesus so walk in Him.

7.—On the Sabbath attend public worship as often as possible; avoid buying or selling, or talking about worldly business, or doing any work that is unnecessary. Be sure to shave and clean shoes before Sunday, and be as much afraid of sin as of burning fire.

8.—If the Lord call you to any public exercise, to assist in a Sunday School, He will give you wisdom and patience.

9.—Now play the man, be strong, never mind being reproached for Christ.

These rules need no word of commendation on our part, but will be found valuable aids to growth in piety, if prayerfully adopted, and regularly carried out.

On Thursday, June 23rd, 1808, on returning to Bemersley from Delamere Forest and Warrington, Mr. Bourne was communing with God on his homeward journey, when an impression struck his mind forcibly, but unaccountably, that he would shortly be put out of the Methodist Society. He strove, however, to put it away as if only a temptation. He writes respecting this impression—"Having never heard a hint of the kind, being also a chapel trustee, having spent scores and scores of pounds in promoting the interests of the Society, and hundreds of members having been raised up out of the world by the means which the Lord had enabled me to set on foot, and feeling as if wedded to the Society, I felt as if it could not be, and tried to put the thought from me. But it remained till I found it difficult to walk the road ; so, after a struggle, I gave up ; and was instantly filled with joy unspeakable and full of glory ; this enabled me to rest in the Lord, and to be thankful indeed. Perhaps the Lord gave me this notice to prevent the separation from being a trial too heavy for me. On arriving at home I met the rumour of being likely to be soon put out. This caused me to be thankful to the Lord for having prepared my mind."

"On Monday, June the 27th, 1808, the circuit quarter-day meeting held at Burslem put me out of the old Methodist Society, without my being summoned to a

hearing, or without my being officially informed of the charge or charges alleged against me." Mr. Bourne felt himself wronged in this respect, being a trustee, he considered himself entitled to a hearing before expulsion, which he evidently felt to be a very great trial. When he asked the superintendent preacher why he had been expelled, he only referred to his tendency to set up other than the ordinary worship; while the circuit steward told him he believed he was expelled for attending a Camp-meeting at Mow. He had, however, this consolation that his moral and religious character was unimpeached and unimpeachable, and also that many of the officials and members expressed their deep regret at his expulsion, and their wish to see him restored to the Society. It is clearly evident that his only offence was his conscientious and earnest labours in promoting the Camp-meeting system. His separation from the Society he bore in a Christian spirit, offering no retaliation, but in meekness, committing his way unto the Lord; he continued to build up the Wesleyan Society, by persuading his converts to unite therewith, wherever and whenever he had the opportunity of so doing.

At the very time of his expulsion he was actively engaged in evangelistic labours at many, and some very distant, places from Bemersley; among which were Laskedge, four miles; Macclesfield, fourteen miles; Drayton and Old Park, Salop, over twenty miles; Runcorn, over thirty miles; Delamere Forest, twenty-seven miles; Kingsley and Tean, over twelve miles; Wootton, Ramsor, and Lexhead, sixteen miles; Warrington, Risley, and other places in Lancashire,

over forty miles. Surely, we must say that it is remarkable for a working man to be earnestly pursuing extensive evangelistic labours in no less than four counties—Staffordshire, Shropshire, Cheshire, and Lancashire.

Yet, amid all these evangelistic labours, Mr. Bourne felt no animosity towards the Wesleyan Society; he spoke in the kindest terms of Mr. Riles, who was the superintendent preacher in the Burslem circuit at the time of his expulsion, saying he believed him to be a good man. Neither had he, evidently, any intention of raising up a separate connexion. His only ambition appears to have been the promotion of the divine glory in the salvation of souls. He writes on this subject in most emphatic words, "The ten thousands of the gold of Ophir, would not have induced me to attempt to make a split and set up a party. My wish was to labour for the conversion of souls, and to have as little to do with management as I could. I allow, in raising up the mighty work, the Lord, contrary to my inclination, had kept me in the front, and by His terrors, He had compelled me to take the headship in the Camp-meeting course." He goes on to affirm that the Camp-meeting movement was not one of ease, nor of conferring with flesh and blood; but was raised up by the hand of the Lord for the salvation of sinners and revival of believers.

On Sunday, July 17th, another Camp-meeting was held on Mow, being the time of the wakes; the Lord sent plenty of preachers, and good was accomplished. Mr. Bourne says that Thomas Cotton at this time rendered great service at the various Camp-meetings,

and, being a poor man with a large family, he and his brother paid his wages for any loss of time he had to sustain, and they also gave him a good deal of other help. This good man was shortly afterwards expelled from the Wesleyan Society for preaching at Camp-meetings.

We now proceed to notice another important transaction in Mr. Bourne's life. "After a time," he writes, "I had an admonition from heaven to bring my manual labours to a close, to give myself up wholly to the work of the ministry, and to trust the Lord for food and raiment. This was a trial to nature ; a most severe trial. I used every means I could for weeks to avoid it, till at last I was made sensible, that if I persisted, my natural life would be taken, and when I yielded up, I received a peculiar blessing from God, a blessing I cannot forget." In harmony with this impression he gradually withdrew from his worldly business, but while he still continued to labour with his own hands, he devoted all that his earnings yielded, after supplying his wants in the most economical manner, to promoting the spread of the gospel, partly by paying other labourers for time and service, partly by publishing tracts, handbills, and small books, and partly by meeting the requirements of Camp-meetings in every way necessary.

Our limited space prevents us from noticing Mr. Bourne's visit to Leeds, Manchester, Warrington, Runcorn, Ramsor, and other places of interest about this period, but we may remark, in passing, that on one of his visits to Warrington, the eminent Mrs. Richardson—a lady of good position—was induced

under his ministry to start for heaven, who became a successful preacheress, and a mother in Israel. A Mrs. Eaton also was set at liberty, while he was engaged in conversation with her. He also states that as he was going to Warrington—the lane being full of militia and other people—he preached to them as he walked for about a mile and a half. This he regards as the third processional service with which he was acquainted. The first was a walking prayer meeting with the Stockport revivalists about 1804. The second was a singing procession with the Harriseahead people on the way to a Burslem love feast. And this the third a walking preaching service. This will account for the great interest he took in after years, in promoting walking, singing, praying, and preaching services. His journal also speaks of a great work at Ramsor and other places, and as many as thirty starting for heaven at one time, also of Mr. Joseph Salt, a farmer, and his wife getting converted, and becoming eminently useful. He closed this year of 1808, which had been distinguished for many remarkable conversions, by attending, in company with Mr. Clowes, a very solemn watchnight service in Delamere Forest.

Cannot our readers picture this wonderful man before them, praying and singing as he walks, preaching as he walks for a mile-and-a-half, getting people saved while conversing with them, without asking them to kneel down or alter their position. Did he not eagerly seize every opportunity which presented itself to him for doing good; and all this while he was still supporting himself and others by the labour of his own hands. Would to God that many of our well-to-do people, as well as ministers, would follow his noble example.



CHAPTER VIII.

Continues manual labour for a time—Is assisted by Clowes, Alcock, and others—Publishes the first hymn book—Calls Crawfoot into the regular ministry—Is aided by Mrs. Dannel's popular preaching—Formation of Stanley class—How he keeps his birthday—Writes an important letter—Witnesses the expulsion of W. Clowes from Wesleyan Society—And in company with Crawfoot goes on a mission to London.

WE have seen the close of the year 1808. In the year 1809, Mr. Bourne pursued the same course of Christian zeal and labour as that by which the previous years had been distinguished. Some of the events of this year, as we shall see, had an important bearing on the subsequent enlargement and prosperity of the work. During this year, in his numerous labours he was greatly assisted by Mr. Clowes. W. Alcock also, who was well known to the writer, rendered much eminent service to the rising community, and was induced this year by Mr. Bourne to begin to preach. The principal Camp-meetings held this year were two on Mow, one at Ramsor, and one at Biddulph, the results of which were encouraging. Mr. Bourne, to support himself and also other labourers, continued for a time to work with his own hands. In his journal at this period he records among others the following entries:—He writes, "Hay-making, and made great progress in Greek. Hay-making all day, and J. Nixon came for me at night to go and lead Clowes' class. I went and had a

good time. On September 22nd I worked very hard in the cornfield. I was setting up corn after three scythes, and by working quickly I often got time to kneel in prayer behind a shock of corn."

In this year he also prepared and published a collection of hymns, the title of which was, "A collection of Hymns and Spiritual Songs for Camp Meetings and Revivals, selected by Hugh Bourne." Most of these hymns were of American origin, and were brought over by Lorenzo Dow. No doubt many of our young people would like to know which were the hymns this first book contained. Among others the following were inserted:—"My soul's full of glory," &c., "Come friends and relations," &c., "See how the Scriptures are fulfilling," &c., "Come all ye wandering pilgrims dear," &c." "Arise, O Zion, rise and shine," &c., "The Lord's into His garden come," &c., "Lift up your hearts, Immanuel's friends," &c., "Come brethren dear who know the Lord," &c., "On Jordan's stormy banks I stand," &c. A better selection for his purpose it would have been difficult at that day to publish; he generally suffered pecuniary loss by his early publications, but much good was accomplished by them, and that was all he desired.

The chief event by which the latter part of the year 1809 was distinguished was his calling out James Crawfoot as a "Travelling Preacher." Crawfoot had been for some years a Wesleyan local preacher, but probably at this time had ceased to hold that office. Although he did not itinerate for more than three or four years, he continued to preach and otherwise labour to do good, to an advanced age, and when upwards of eighty, he suddenly and triumphantly passed to the skies.

The reasons for Mr. Bourne employing Crawfoot as a regular travelling preacher were twofold : sympathy for the man himself, who was at this time in very straitened circumstances, and sympathy for perishing souls, who all round the country appeared to be "as sheep having no shepherd." Mr. Clowes says he had previously conversed with Crawfoot about his being more fully given up to the Lord's work, and then laid the matter before Mr. Bourne, who, having a little money beforehand, felt himself called to spend a portion of it in thus forwarding the work so dear to his heart. He engaged him for ten shillings a week, of which sum his brother James voluntarily offered to pay half. The stipulations on which Crawfoot was engaged were that he should try to get souls converted, and should endeavour to get them into some Christian church. And if any person gave him money, he should take it towards paying his salary. The old man's labours were very successful, and the Bournes spent forty pounds in payment of his salary, beside what was contributed by others. Many souls were converted unto God during his missionary labours—many in the public services, and many by conversation in the social circle. Many classes were raised up and added to the Wesleyan or other bodies, and many believers were built up in their most holy faith. It is believed that Bourne and Clowes themselves received great good from Crawfoot's conversation, preaching, and prayers, and their success in after life was greatly increased by his example and instructions.

About the beginning of 1810, Mrs. Dannel, a very popular female preacher who attracted large congregations, was invited to take part in various missionary

labours. Being at Bemersley, she was appointed to preach at Stanley, a village about four miles distant. Mrs. Dannel preached and had a good time. During the following day, Joseph Slater and his wife—two back-sliders—were restored to the joys of God's salvation, and several others were converted. The visit of the Bournes and Mrs. Dannel to Stanley resulted in the formation of a class of ten members, in the house where the preaching had been held, of which Joseph Slater became the leader. The Stanley class consisted of five male and five female members; and it is remarkable that Mary Slater was the last survivor of the Stanley class; she died in the triumph of faith in 1865, at Willenhall in the Darlaston circuit, aged eighty-three years, and, of course, in the fifty-fifth year of her membership. This Stanley class was offered to the Wesleyans, and the subject was brought forward at the quarter-day; but Mr. Jonathan Edmondson, Superintendent Minister, said that they would have it all in their own hands, or else they would have nothing to do with it; meaning that the Stanley people must disclaim all connection with the Bournes, and the Camp-meeting movement. Then, said Brindley, in the quarterly Meeting, if that it is, "ye mun lay your hands off it." That this class was regarded as the nucleus of the Primitive Methodist Connexion, is evident both from the Deed Poll and the Society's quarterly ticket of membership.

Mr. Bourne affirms in his journal that up to this point he had no intention whatever of raising up a separate community, but of getting as many converted as he could, and joining them to the Wesleyan or some other

church. "Up to this time," says Mr. Bourne, "we laboured among the Wesleyans and they amongst us without jealousy. But it now appeared to be the will of God that we should take upon us the care of churches in the fear of God; and this had to be done with care, with faith, with holy fear; and as the Lord opened our way we went forward." What other course was open to them? At what other conclusions could they reasonably and conscientiously arrive? What clearer indications of Divine Providence could they require that God designed by them to raise up a separate and distinct community? Their reluctant acceptance of this grave responsibility was immediately crowned with the Divine blessing, for although the first class was formed at Stanley, in March, 1810, with ten members only, the community numbered, the following July, 136 members, 13 preaching places, and 10 preachers on the plan.

Very probably Mr. Edmondson little imagined what results would follow his action in relation to the Stanley class; and probably the Bournes, Crawfoot, and Clowes had as little foresight of what would follow. In the same month in which the Stanley class was commenced, Mr. Bourne had the great joy of leading his brother John and sister Hannah to Jesus. In the following month he records in his journal the manner in which he celebrated his birthday, which is well worthy of attention, especially by our young people. "Tuesday, April the 3rd," he records, "is my birthday; I spent it visiting from house to house; on the road a woman was brought into liberty in conversation. At night I went to Clowes' class." The following days he spent much time in family visiting,

conversation, and preaching, and saw several souls saved. Some extracts from a letter which he wrote at this time will give a little insight into his views and feelings. He writes : " You must look to the power that worketh secretly. You have the fountain within you, and if you breathe out your soul to God, the power will move the people that are about you. This is all by faith. Your faith sets the arm of Heaven to work. Even when not talking about religion, by breathing your soul to God, the power will come on the people about you for their benefit. The power will by faith be brought on others ; even when in silence, or doing worldly business, you may be doing good to others, and if there be an opening you may talk about religion and offer a present salvation without money or price. But there is one point you should be well acquainted with : As the power of God flows from you upon others to enlighten, to convince, to comfort, to heal, and to convert, so the powers of hell are likely to strike upon you from others to wound and discourage you. Therefore, when this is the case be not alarmed ; by faith you will conquer." From this letter it may be seen that the founders and fathers of the connexion had to wrestle not only with flesh and blood, but against principalities and powers, and the rulers of the darkness of this world, and against wicked spirits in high places. They were acquainted with what it meant to travail in birth for souls, to feel deep compassion for the multitudes of sinners around them. They clearly understood and heartily endorsed the sentiment of the venerable Joseph Benson, who says " there is nothing honours God like faith ; and there is nothing

God honours like faith." It would have been interesting to have paid a visit to Delamere Forest, and to have overheard the Bournes, and Crawfoot and Clowes engaged in solemn conversation upon the deep things of God, and then seen them for hours pour out their souls to Him in courses of earnest, believing prayer. May we not at least realise such scenes in our imagination, and catch the inspiration of their spirit and example—men who seemed to live next door to heaven, and often looked in, while those around them frequently felt that they were the citizens of the world above.

At the midsummer of this year another event transpired which exercised a potent influence upon the Camp-meeting movement. At the June quarterly meeting of the Burslem circuit, after making his defence for attending Camp-meetings, it was decided to take the name of Mr. Clowes off the plan; and at the ensuing visitation of the classes in September, his ticket of membership was withheld by the minister. This decision left Mr. Clowes fully at liberty to devote his marvellous energy to the interests of the rising community. From this period more especially he became united with Mr. Bourne, like David with Jonathan. At the end of this year Mr. Clowes became the second regular travelling preacher in the Primitive Methodist connexion, his salary being ten shillings per week, paid by two Tunstall working men, namely, James Nixon and Thomas Woodnorth. From this time Clowes went forth like a flame of fire as a missionary through the country, and no doubt tens of thousands will be the crown of his rejoicing in the day of the Lord.

On the 15th of July in this year another very powerful Camp-meeting was held on Mow at which much good was done. "This was a day," says Mr. Bourne, "to be held in everlasting remembrance ; I believe the Lord has fully established the Camp-meeting movement."

After this Camp-meeting Mr. Bourne made his way to several places in the neighbourhood of Walsall and Litchfield, where he had considerable success. His first day's journey was 34 miles through drenching rain. At this time he became acquainted with John Benton, who, though a man of small literary attainments, possessed considerable mental power and force of character. Being greatly devoted to God he became eminently successful in the conversion of souls. He went as a missionary into the counties of Derby, Nottingham, and Leicester, the Lord opening his way and supplying his temporal necessities. His labours in breaking up the fallow ground and raising societies were very extensive, arduous, and successful.

On September 3rd Mr. Bourne was at Stockton Heath to take a service in the open air. While here a man in the name of John Shegog brought him an urgent request to visit London ; and after mature deliberation, counsel, and prayer, he was convinced that it was his duty to go. Hence for a journey to the metropolis he began soon to prepare. James Crawfoot was to be his travelling companion, and a great portion of the journey was to be performed on foot, partly on the ground of economy, and partly that more work might be done for the Lord on the way.

Who cannot easily picture this scene to their

imagination. London—great London—Hugh Bourne and James Crawfoot—two most singularly dressed and strange looking men—to all human appearance most unlikely to move the great capital of the Empire. The mountainous character of the difficulties never entered into their calculations; for them a sense of duty was quite sufficient—they trusted not in personal appearance, not in literary attainments, not in rhetorical address, not in worldly advantages, but in the power of God. They did not expect their preaching to be with enticing words of man's wisdom, but with "demonstrations of the Spirit and with power." These were two heroic missionaries, indeed, full of faith and of the Holy Ghost.

On Thursday, September 20th, 1810, they set off for the great metropolis, and had good success on the way. At 11 o'clock on the Sunday morning Mr. Bourne preached at Cannock Wood, and two souls were saved while preaching. Two observations are suggested here. First, that these conversions did not take place on the Sunday evening, but rather in the morning service; and next that they took place in the preaching and not in the prayer meeting afterwards. Might not such glorious events more frequently transpire, were the living word more powerfully mixed with faith by those who preach as well as those who hear it? On Tuesday afternoon between four and five, just as the sun was descending the western horizon, after a journey of five days, these two unassuming but remarkable men were seen entering the metropolis, and making their way to Mr. Shegog's residence, which, it is recorded, they found with very little trouble. These two devoted

missionaries immediately commenced the work which had brought them to London. They went the same night to visit a young woman who was greatly afflicted ; she had been run over by a carriage about thirteen months previously, and had continued speechless up to that time. After her accident she had been seven months in an hospital, and turned out incurable. After leaving the hospital she was frequently in such severe convulsions that she required two attendants night and day. In answer to Crawfoot's prayer, the first night of their visit, her speech returned, to the wonder of many ; and in answer to united prayer on several subsequent occasions, she was sufficiently restored in a few days to do domestic work, and walked a mile to the place of worship. This was, says Mr. Bourne, regarded as such a miracle that it confirmed the faith of many, and it was thought the sound of it would spread all over London. During this London visit various instances of conversion are recorded, great power in preaching was felt, and quickening influences among believers were experienced. But rather less than a fortnight of London work seems to have satisfied Bourne and Crawfoot ; for on Monday, October 8th, after the day spent in family visiting, about six o'clock in the evening, they took coach for Newcastle, in Staffordshire, where they arrived in about 35 hours ; which distance can now be accomplished in considerably less than four hours. It is worthy of notice that when Mr. Bourne found that he had to spend two nights on the outside of the coach, he purchased a pair of blankets in which to wrap himself as a protection from the cold ; and when asked why he purchased blankets instead of some other

clothing, he characteristically replied, he thought they would be more useful when he got home. Although the stay of these first Primitive Methodist missionaries in London was very brief, and may be reckoned in harmony with "the day of small things," yet is it not gratifying to think that ere the Connexion was six months old an attempt was made to extend its influence to the metropolis itself? It is also matter for present congratulation that the progress of Primitive Methodism in London has been for the past quarter of a century equal to, if not surpassing any other part of the Connexion; and if our friends in the provinces could only be prevailed upon to render sufficient aid, it is highly probable that Primitive Methodism would now reap a more glorious harvest in London than even in any other part of the United Kingdom. There are now about six millions of population within the police area of the metropolis. Ought not the Connexion to multiply its missionaries among these surging masses, by scores if not by hundreds. Ought not "the piercing cry from outcast London" to reach every heart in our beloved Connexion, and stir its compassion for souls to its utmost depths, and produce at once the most practical results. "Men of Israel help."





CHAPTER IX.

Witnesses the expulsion of Nixon and Steele—First Tunstall Chapel erected—First Society tickets printed—First printed preachers' plan—Name of Connexion settled—Salary of unmarried preachers fixed—Society rules agreed upon—He becomes General Superintendent—Calls out S. Kirkland—Reads Joshua Marsden's journal—Attends the Mercaston Camp-meeting—A second circuit made with Derby for its head.

AFTER Mr. Bourne's return from London, he continued his home missionary labours with unabated energy, in the counties of Stafford, Chester, Lancaster and Derby. No toil appeared to him too heavy, no journey too long, no expense too great, no sacrifice too costly, if it only enhanced the cause of the great Master.

On Monday, November 12th, of this year, he preached his first sermon at Tunstall, in Mr. Smith's kitchen, which had been licensed for preaching since 1807. Early in the year 1811, two events took place which led to the establishment of a cause in Tunstall, which has been of a very flourishing character to the present time. For sympathy with the Camp-meeting movement, or with those who supported it, Mr. James Nixon and Mr. Steele were expelled from the Wesleyan Society. Mr. James Nixon beside being one of the two who, out of their earnings paid the salary of Mr. Clowes, was for many years a powerful local preacher

and class leader, he attained high distinction in the Primitive Methodist Connexion ; became a Deed Poll member of the Conference, and lived to a good old age. He was a mighty man in prayer ; when he visited his cousin (who lived neighbour to the writer), he would exercise such a faith and power at family worship, till an influence came upon all present that was really overwhelming.

Mr. Steele was a man of considerable position and influence ; he was a Wesleyan Class Leader, and Superintendent of the Sabbath School. When his classes found that their leader had been expelled, notwithstanding his earnest entreaties to the contrary, they insisted on still continuing under his leadership, and sharing his lot. Being also expelled from the Sabbath School he was followed by a great majority of both teachers and scholars. We can scarcely suppress our wonder, but we forbear from expressing any unfavourable criticism upon the conduct of the Wesleyan authorities of that day.

After the above events had transpired, a large room belonging to Mr. Boden was offered, in which the School and regular preaching were commenced. The preacher appointed at Mr. Smith's on the Friday evening was desired to take the following Sabbath at Mr. Boden's room ; and thus a work opened at Tunstall which speedily acquired considerable proportions.

The School and congregation increased so rapidly that Mr. Boden's room speedily became too small, and a chapel was rendered necessary. In this undertaking Mr. Bourne performed the principal part ; in the

execution of this work economy and plainness were carried to a very respectable length, for the building was neither ceiled nor plastered, and the chapel was so built that if not required long for its original purpose, it might, without much expense, be turned into cottages. This first Tunstall chapel was forty-eight feet long and twenty-four wide.

In the year 1821, a second and much superior chapel was erected, and the original one made into cottages. Since then, under the excellent superintendency of the late Rev. Philip Pugh, a much larger and very beautiful structure has superseded the second, which, with the large and commodious school premises constitute one of the best properties of which the Connexion can boast.

In the early part of the year 1811, a general desire was expressed by the rising societies for quarterly tickets of membership; this it was believed would form a bond of union, and give an opportunity of raising pecuniary support for the promotion of the young and rising Connexion. Mr. Bourne very characteristically enquired where the money was to come from to pay for printing the tickets. To this Mr. Horrobin replied that he would pay for them out of his own pocket. "Then," replied Mr. Bourne, "there may be tickets." With general concurrence he ordered the printing of the first P.M. quarterly tickets on May 30th, 1811, and on account of the peculiar circumstances of the youthful community, the following text was printed thereon:—"But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against."—Acts xxviii, 22.

The introduction of quarterly tickets gave an opportunity to the members of contributing to the support of their ministers, and it also gave an opportunity for pastoral visitation of the classes. In this work Mr. Bourne took a large share; he not only visited the classes, but also the absent members. There is this record in his journal:—"I have now visited every member in this class except S. A., who was from home. I felt ready to faint with fatigue."

On Friday, July 26th, Mr. Bourne attended at Tunstall what he calls the first general Society meeting in the Connexion, at which Mr. Steele was appointed the first Circuit Steward, and many other important regulations were adopted.

The latter part of this year 1811 was spent by Mr. Bourne in visiting and building up the societies, opening new places, and at the same time working with his own hands, that he might not be chargeable to the churches.

On the 13th of February, 1812, another very important official meeting was held at Tunstall. At this meeting it was decided to have printed preachers' plans, which had been previously written, generally from the pen of Mr. Bourne. The first plan contained the names of twenty-three preachers and thirty-four places, the greatest number of the places being in Staffordshire, but a few in Cheshire, Derbyshire, and Lancashire.

At the aforesaid meeting, quarterly meetings were appointed to be held in March, June, September, and December. Also at the said meeting a lengthened discussion took place as to what should be the name of the new community; and it was pretty unanimously

decided that the title "Primitive Methodist" should be adopted. So little did the subject as to the name of the Connexion trouble Mr. Bourne, that being very much exhausted by previous labours, he slept during the whole time of the discussion, and when they awoke him they told him the name of the Connexion was agreed upon.

After the meeting of February, Mr. Bourne found it necessary to seek a little quiet and rest. But he was soon as busy as ever, and we find about this time the following entries in his journal:—"I visited from house to house and had some success. I had a glorious time in conversation. I spoke at Ribdin, led the class, and the Lord was graciously present. At Woolton, spoke in the afternoon, and was rather strait, but at night had a gracious time in speaking from 'The stone cut out without hands.' At Holland there was a young woman who had been seeking the Lord for a long time, and seemed at times to be impaired in her senses. I spoke to her, and she was graciously set at liberty. I came to Thorpe and got to the house where we were to have a meeting. It was a dark and rainy night. I thought to ask the people to allow me to sit by the fire all night; and I was determined in that case to spend a good deal of the night in prayer. I had a good time in speaking. I came back to Woodeaves with Mrs. and A. Bowler. I was engaged in writing for Rocester chapel the greater part of next day." Mr. Bourne was evidently at this time fully engaged in chapel building, school organising, raising up new societies, leading souls into salvation by his conversation, always and everywhere at work, hard at work, early and late, to

help on the glorious soul-saving enterprise, to which he had devoted body and soul, life and health, mind and money.

At the March quarterly meeting of 1813, the salary of an unmarried preacher was fixed at £15 per annum. At this day such a sum may be looked upon as a very modest amount; but Mr. Bourne thought it quite sufficient to supply his own needs, and it should never be forgotten that early Primitive Methodism was distinguished by great self-sacrifice and self-denial.

In the early part of 1813, the work spread rapidly in Derbyshire. Mr. Bourne was very much occupied in chapel building matters and general superintendency of the rising community. Among other things he originated a Tract Society. A pious female, who was in straitened circumstances, he offered to support for a quarter of a year at least, that she might give her whole time to visiting families, distributing tracts, and seeking the salvation of souls.

In the early part of 1814, a code of rules was drafted out for the guidance of the young societies by the pen of Mr. Bourne, and after mature consideration and improvement by the various societies, was generally adopted. At this time also the necessity of a general superintendent being felt, there being but one circuit, Mr. Bourne was installed into this new office, and although he accepted it with much remonstrance, he fulfilled its duties with great diligence and assiduity.

While honourably filling this position, two things gave Mr. Bourne considerable anxiety, namely, what he calls, "The Tunstall none Missioning law," and the temporary failure of the Camp-meeting movement by over-preaching.

In relation to the first-named subject, a number of the friends at Tunstall considered that there were as many societies as could be well attended to, and that instead of opening new places, efforts should be devoted to the establishment of the societies already raised. The object of edifying or building up the churches already gathered is most commendable and important, and is sometimes too feebly attended to ; but on no pretence whatever should the work of Missionary aggression, on the part of Christians, be for a single moment suspended. So felt Mr. Bourne, and also John Benton, and those who co-operated with them in Derbyshire. They pushed on, with great success, the mission work at Derby and other places in that county.

How the temporary Camp-meeting decline was arrested Mr. Bourne fully describes in his journal ; and the account seems to us so important, that we venture to give it at some length. He proceeds :—"After much sorrow, much distress of mind, and much praying, the Lord opened my way. Peter Phillips, a Quaker Methodist, put into my hands the journal of the Rev. Joshua Marsden, Methodist Missionary in America ; in which journal was a particular account of a Camp-meeting near New York, stating that the intervals between the preachings were occupied by groups of praying persons scattered up and down the camp. The Lord blessed my soul with understanding that this was what we wanted. So I sketched out a plan for conducting Camp-meetings with praying services in companies or circles ; and sent copies to different places, hoping the system would take

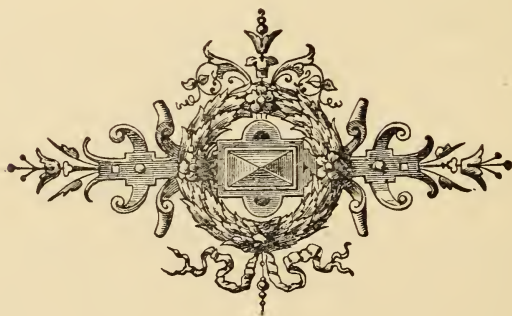
somewhere. And to my great satisfaction old Mr. Ride, of Weston, got a copy, and the Lord so moved on his mind that he made preparations to hold Mercaston Camp-meeting on that system. This caused a deal of talk, and more so as I was the preacher planned to attend it. Many were stirred up, wondering what this new course would be ; among others was John Benton who was expected to be at the meeting, and I was glad in my heart when I saw him come ; his zeal was to learn something for future usefulness, so on that occasion he was to me a complete right hand man. And this was well, for we had opposition ; as one local preacher put down on the plan to preach did not fall in with us, but grumbled at being allowed only an hour for his preaching. Shortly after the opening of the meeting a shower of rain drove us into a barn, and we set on foot two praying companies, some complained, but we went on ; people got into faith, and the praying was powerful. But after a while there was a call outside that the weather was fair. We resumed our open-air labours. A preacher gave us some trouble, but at length we had a fair opening, the praying course began, and one class leader who had opposed set up a praying company himself. John Ride was in this company, and they raised him into a preacher, and he was a preacher ever after. The labourings in this and the other company were mighty, the work broke out, souls were converted. This was glorious ; here was a triumph. Several other praying companies were set on foot and the meeting kept rising in power to its close. It will be evident this system brought a variety of talent into action, and John

Benton entered into it with all his heart. He went off like a new man, and took a new course, holding at times what the people called "little Camp-meetings," that is open-air meetings of about two hours, on this system. In these he would have the people praying with all their might, and he was the same with indoor meetings. So the Lord, by the Mercaston Camp-meeting, opened out a new line of proceedings, and it was like a new founding of the Connexion. And when this method of conducting Camp-meetings was zealously carried out, it bore down all before it. And from the Mercaston Camp-meeting the Lord set on foot one of the greatest and most extraordinary religious movements ever known in England. To His great name be all the glory.

In consequence of this new mode of conducting Camp-meetings, and of the missionary labours in Derbyshire and Nottinghamshire ; and also it appears on account of a little unpleasant feeling which grew up between the Tunstall non-mission party and the Benton mission party, it was resolved to make Derby the head of a second circuit.

Sarah Kirkland, of Mercaston, was employed by Mr. Bourne, as a female travelling preacher in the Connexion, at the remarkable salary of two guineas per quarter, but which he paid out of his own pocket. She laboured with great acceptance and success in the new circuit, opening many fresh places, and producing good results wherever she went. Mr. Bourne also laboured extensively in the new circuit himself, and at Derby, Nottingham, and surrounding villages he was very useful.

The new Camp-meeting system was now in full swing, the opposition to mission work gradually declined, and a spirit of enterprise became general throughout the Connexion. Mr. Bourne was now in his glory ; his visage would often wear a smile of complacency as he descanted upon the great improvement which had been effected, and his faith for better days and greater things would rise to a lofty pitch of joyful confidence. Zion had travailed and brought forth children. She heard a voice from heaven saying, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation ; spare not, lengthen thy cords and strengthen thy stakes. For thou shall break forth on the right hand and on the left ; thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Isaiah liv., 2,3.





CHAPTER X.

His great attention to children—Publishes a revival hymn-book—A third Circuit made with Loughborough for its head—Circuit Committees instituted—Commences a Connexional Magazine—Becomes acquainted with Mr. Thomas Jackson—Characteristic letter to him—Great increase in Tunstall Circuit—The Nottingham preparatory meeting—Gives a description of a good Camp-meeting preacher.

IN the year 1816 Mr. Bourne appears to have given considerable attention to literary as well as other labours. He commenced preparing a commentary on the Scriptures for the special use of children. None of this appears to have reached publication but the Gospel according to John, which was edited for the Book Committee by Dr. W. Antliff some time ago. The attempt at such a project for such a purpose suggests his love for children, which was a very remarkable trait of his character. Many are, no doubt, still living who have seen him gather the children around him, stroke them on the head and shake them by the hand, tell them to say their prayers to the Lord in heaven to take all the naughty out of their hearts, and put his grace therein. It was an interesting sight to see them clinging round him with such deep and childlike interest, listening with reverence to his simple and earnest words. In going through the street he rarely passed a few children without stopping and giving

them one of his short characteristic addresses. He appeared more at home talking to children than even to adults. A sermon to children, gathering them all round close to the preaching stand, formed an important part of many of his Camp-meetings. He endeavoured to impress his preachers with the importance of never leaving the children out of their public prayers. If any one omitted this duty he would immediately go to him, and gently patting him on the back would say :—“ You did not pray for the children ; always pray for the children.” In visiting a Sabbath school he would often make his way first to the alphabet class. He had evidently very great faith in the Holy Spirit working upon the hearts and minds of very young children. Might not a great deal more be done in this direction both by parents, ministers, and teachers with good results ?

Mr. Bourne published at this time a Revival Hymn Book, which was extensively used, while the singing of its stirring hymns drew large crowds to hear the word of the Lord ; the profits of succeeding editions met the entire expenses of Mission work in the midland counties.

In the remaining months of this year we find Mr. Bourne in every part of the Connexion. Now at Derby and Nottingham—now at Tunstall—then at Warrington and the Cheshire and Lancashire villages ; and when it is remembered that most if not all these visitations were performed upon foot, his labours must have been arduous indeed.

Under date of January, 1817, he speaks of being foot-sore, making progress in Hebrew, leading love-

feasts, making Sunday school hymns, preaching, being ill, leaving off all solid food, taking cold water only, having his foot dressed with boiled turnips and then walking ten miles. Just imagine you see this remarkable pedestrian near Warrington one day, and the next night preaching at a place nearly fifty miles distant, having walked every inch on foot, and that too through the customary storm and rain in the month of February, and the shortness of the day at that period of the year. Ought not such a praiseworthy example to fill all his followers with an ever increasing enthusiasm for the glory of God in the salvation of souls ?

In 1817 and 1818 the work rapidly spread in the neighbourhood of Nottingham and Leicester ; the head of the second circuit had been transferred from Derby to Nottingham ; and a third circuit had been made, the head quarters of which were Loughborough. The year 1818 was rendered memorable by the origination of Circuit Committees and the projection of a Connexional Magazine. In the month of April this year, Mr. Bourne issued the first number of the said Magazine, which he intended to publish quarterly ; the pecuniary responsibility of this, as well as many previous undertakings, was sustained by himself. The first month's issue did not seem to pay, and he was a considerable loser. The publication therefore was temporarily suspended, but within a few months it was re-commenced as a monthly serial, of which he was the editor for twenty-four years. In this capacity we may pronounce him intelligible, practical, and useful, and in many respects adapted to the circumstances of his day.

At this time no Connexional Book Establishment existed, though now and then one loomed before the eye of Mr. Bourne, and in the course of time his idea was realised. In the meantime, the Magazine was printed at Leicester, Derby, or Hull. When a book establishment was begun, Bemersley, of all places, was selected for it, which continued to be the head quarters of the Connexional publishing department, until it was transferred to the Metropolis in the year 1843.

In the year 1818, Mr. Bourne became intimately acquainted with Mr. Thomas Jackson, who was early associated with the Society at Belper, and shortly afterwards became a popular and successful travelling preacher. Some extracts of a letter written to him by Mr. Bourne at that time, will, no doubt, be interesting to our readers, and tend to give them a good idea of Mr. Bourne's general character, and the deep interest he felt in the prosperity of the Connexion. We give the following :

“Dear Friend,—Grace, mercy, and peace be multiplied unto you from God our Father, and from the Lord Jesus Christ. I feel truly thankful to God that He has, in some degree, given you a fitness for the ministry of the Word. But when I consider the various trials, temptations, and difficulties, which attend the course of the successful minister, I am impressed with anxious feelings on your account. You have a powerful, crafty enemy opposing you in every instance and in every place. He will endeavour, by every means, to hinder your usefulness in every way. You will, therefore, find it needful to live in the spirit of prayer, of faith, and of watchfulness. It will also be useful to you to

consult with those who have been useful in the cause, and who have had large experience in the ministry. They, by painful experiences, have gained a knowledge of many things with which you are scarcely yet acquainted. Let your mind be always open to instruction in these things. The great Reformer, Martin Luther, laid it down as a rule, that 'a minister should always be a learner.' I trust you will excuse me taking the liberty to say, that there is one thing which I think you have not sufficiently considered ; the Apostle says : 'I have taught you publicly, and from house to house.' If you continue to exercise a part of this ministry, you will from time to time be introduced into various families, and much of your success in public will depend upon your conduct in those families. Here, then, you will have to walk with the greatest care and circumspection. When you enter a house, wait inwardly on the Lord for wisdom and direction, that the Lord may make your coming in useful, and that you may be preserved from speaking words out of place. Endeavour to speak with care, gentleness, and prudence. At the same time, wait on the Lord, that your mind may be kept solemn, and that no lightness contrary to Christian gravity may appear in your behaviour. A preacher should always pay proper respect to children and servants—their souls are precious. A preacher should certainly wait upon the Lord while in a family, that the unction of the Holy One may attend his words ; without this, he is liable to blunders and improprieties. The temptations of Satan are quick, powerful, and constant ; therefore, let your speech be always with grace, seasoned with salt.

And let it be that which is good, for the use of edifying, that it may minister grace unto the hearers.—Your obedient servant in Christ, HUGH BOURNE.”

Our readers will observe that three times in this letter Mr. Bourne urges the importance of inwardly waiting on the Lord in the family circle or elsewhere. We well remember how much this was urged and practised by the early preachers. Numerous instances of its success have come under our own observation. Many a conversion at the tea-table and at the dinner-table have we known to have taken place, while this practice of inwardly waiting upon God has been performed. Is not this one of the present missing links of our early prosperity which it would be well to regain? What exercise could be more in harmony with the Divine Word, and more likely to build up our extensive community? Is it not written?—“*Wait* on the Lord, be of good courage, and He shall strengthen thine heart; *wait*, I say, on the Lord.” Is it not written?—“They that *wait* on the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint.” We need not multiply quotations from Scripture upon this subject, but to all we earnestly say—let persistent and increasing attention be both given and urged to this early practice of inward waiting upon the Lord.

The following are some of the instructions to travelling preachers from the Tunstall quarter day of September, 1819, which were probably drawn up by Mr. Bourne, and go to show how near the prosperity of the Connexion lay to his heart. “When you come to

any place, take care to see the class papers as soon as possible, and examine the state of the Society. Endeavour to strengthen the hands of the leaders. Take account of any of the members who are slack in attendance, and if possible, see them and stir them up to diligence. If possible, get to see every local preacher, and try to strengthen the hands of each. Inquire how the prayer meetings are held, and all other meetings, and correct every matter that needs correction."

Mr. Bourne was also exceedingly anxious to supply the rising community with suitable literature (the importance of which is now, we fear, not sufficiently estimated), and to accomplish which object he regarded no labour too great. Take one example recorded in his journal about this period; it mentions that he carried, of course on foot, three hundred magazines, besides hymn-books and other things, from Derby to Loughborough. This fact speaks for itself and needs no emphasising on our part.

At this time Mr. Bourne drew up a treatise on chairmanship of official meetings, which proved of considerable service. He also prepared about this time his history of the Connexion, which was shortly published. His labours proved so exhaustive that he was compelled to seek a little rest. The only relaxation, however, was that his labours became restricted to the superintendency of Tunstall Circuit, instead of traversing the whole Connexion. So greatly did the Lord bless his labours in this Circuit that at the March Quarterly Meeting of 1820 the Tunstall Circuit had an increase of one thousand and thirteen members. What would our

modern Circuits think, or how would they rejoice over such an increase in one year? It may be said that the Tunstall Circuit was at that time very extensive. To this suggestion we reply: Many of our modern Circuits embrace a much greater mass of people than the whole of the Tunstall Circuit at that period. With all our improved chapel accommodation, with over four hundred thousand Sabbath scholars, why should we not have Circuit increases equal, yea, superior to anything in the past? Why should not the whole Connexion of this day adopt Dr. Carey's motto, "Attempt great things for God, and expect great things from God." It is often asked, How shall we reach or move the masses? Would it not be a more practical question, How shall we reach or move ourselves? How shall we move this nearly half a million of Sabbath scholars? Is not this a field for successful labour just to our hand in which a much larger harvest of souls might and ought to be annually reaped? Were these Sabbath scholars thoroughly reached and moved, would they not carry the life and power of religion into their various homes? Would not this be reaching the masses?

It is scarcely necessary here to give more than a passing mention of the preparatory meeting, something like a Conference, which was held at Nottingham, in the month of August, 1819. This meeting set forth the doctrines taught by the Connexion, arranged numerous important matters, and appointed the first Conference to be held at Hull in the month of May, 1820. This preparatory meeting was composed of several representatives from the four Circuits into which the

Connexion was then divided, namely, Tunstall, Nottingham, Loughborough, and Hull. At this meeting too, the origin and foundership of the Connexion was extensively discussed, but our limited space forbids us entering largely upon this subject. We may, however, observe that too high an eulogium can scarcely be pronounced upon the labours and success of William Clowes. Grateful mention might also be made of many other names, but if the honour of foundership be attributed under God to any one man, we respectfully venture the opinion that that man is Hugh Bourne.

Mr. Bourne's journal at this time records great labours in visiting from house to house, in preaching out of doors by lantern light—lanterns tied to sticks, held above the audiences; and he greatly added to his labours by a very valuable practice of meeting classes and Societies after having conducted the regular preaching services. About this time he often mentions labouring with Messrs. T. Jackson, J. Wedgewood, T. Brownsword, and G. Taylor, of Burland. One thing which added materially to his labours was his extensive correspondence with the preachers. He wrote a very neat, bold, and legible hand. At one place where he laboured he met with an aged and afflicted woman who thought she could only be converted by going to the place where she had lived some years before. As he engaged with her in conversation, the power came down and she was set at liberty.

One of Mr. Bourne's papers contains his views of what a Camp-meeting preacher ought to be, some extracts from which may be interesting to our readers. "A Camp-meeting or open air preacher should go

straight forward, and strike home at every blow. He should have his mind upon Luke xxiv, 46, 47. 'Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations.' He looks to God and to the prayers and faith of the people and himself, and watches for effects—watches for the conviction and conversion of sinners, and the quickening of believers. He avoids apologies and frivolous remarks. He preaches a free, full, and present salvation. He does not squander away his own and other preachers' time by attempting to tell what others have preached or will preach. But he attends to his own work, occupies his own time, and makes an end without attempting to occupy the time which belongs to others."

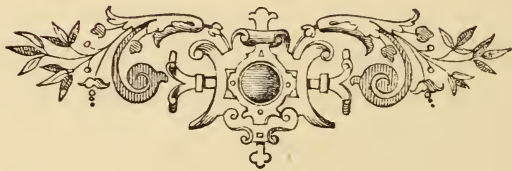
Some may say, suppose the preacher is in the middle of his sermon or in the middle of an important part of it, what is he to do? "Do," Mr. Bourne would have exclaimed, "do; why, give over to be sure; else he is robbing the preacher who has to follow him of the time which he ought to have, and if all did so when would the meeting end? Beside, he should square his matter so as neither to be in either the middle or anywhere else but the end of his subject, when his time is up. Why cannot he arrange his thoughts to fit his time? Or at least why cannot he believe that if he leave off at the proper time, someone else will say something as good as anything he leaves unsaid. And if his matter be superlatively good, it may keep till he has another opportunity of preaching it." We have heard the grand old man repeat these sentiments so

frequently, and they are so characteristic of him, that we could almost imagine we hear them sounding in our ears from his own lips.

Mr. Bourne's views of Camp-meetings were very much moulded by the accounts given of American Camp-meetings by Mr. Joshua Marsden, "who says of one Camp-meeting he attended in the woods of America, probably not fewer than one hundred persons were awakened and converted to God. I have heard many say that they never heard such praying, exhorting, and preaching anywhere else. And those who engage feel such an afflatus that they are carried along as if by the force of a delightful torrent. Indeed, this has been so much the case with myself, the several times that I preached and exhorted at these meetings, that I was sensible of nothing but a constraining influence, transporting me beyond myself, carrying me along with a freedom and fulness, both of emotion and language quite unusual; I am satisfied that they are the right hand of Methodism in the United States; and one main cause why the Societies there have doubled and trebled within the last few years."

From the foregoing extracts may be easily gathered what kind of preachers Mr. Bourne desired for the Primitive Methodist Community. He was himself an ardent student, a laborious preacher, a great family visitor, an extensive correspondent. His studies embraced Latin, Greek, Hebrew, History, Science, Jurisprudence, &c. And yet his preaching was simple; his soul was full of zeal to do good; he made all his knowledge subservient to the one grand end of soul saving. Souls, give me souls or else I die. Such

was his feeling; such should be the cry of every Minister—itinerant and local—every Class leader, Sunday-school teacher, and Tract distributor. Yea, ought not every member of the church to be filled with a passion for winning souls to Christ? “Souls, souls, immortal souls, give me souls or I die” should be the cry of every Christian heart.





CHAPTER XI.

Trials of Early Preachers—Conference at Hull, Tunstall, Loughborough, Leeds—Prepares large Hymn Book—Conference at Halifax—Power of Faith—Publishes a Sunday School Hymn Book—Fixes Editor's Salary—Commences a Monthly Penny Magazine for Children—Begins his Ecclesiastical History—Also issues a Preacher's Magazine—Conference at Nottingham, Manchester, Tunstall, and Scotter—Prepares Consolidated Minutes and Deed Poll.

FROM Mr. Bourne's journal it appears that at the beginning of 1820 considerable illness prevailed among the preachers. He writes thus: "I came to Tiverton and Poole, two of our local preachers are ill. H. Bourne unwell, but recovering; Sampson Turner unwell, having got a severe cold; Ann Brownsword has taken cold and is unwell; William Newton has a stitch in his side; but these are not fully laid up, but keep on in their work. John Garner has been given up for death, but is recovering; John Wedgewood is ill and has not been able to take his appointments; so all the travelling preachers in Cheshire are unwell."

Who can wonder at this record, that considers the extent of country traversed by these male and even female labourers, the weather they had often to brave, the kind of entertainment they had frequently to experience, and all the various hardships of their lot. Truly the marvel is, not that they all felt ill, but that

so many of them were enabled to perform such arduous duties for such a length of time as they really did.

Mr. Bourne had the honour of formally opening in this year of 1820, the first Conference of the Connexion, held at Hull. He also conducted the great Conference Camp-meeting, and in connection with Mr. T. Woodnorth led the Conference love-feast at which about forty were converted.

At this Conference the number of members was reported at seven thousand eight hundred and forty-two ; local preachers, two hundred and seventy-seven ; travelling preachers, forty-eight ; Circuits, eight. At this Conference Mr. Bourne was appointed Connexional Editor, and arrangements were made to carry on the magazine which he had commenced the previous year ; the issue was to be monthly, at threepence per number. Mr. Bourne's duties were now chiefly editorial ; but he could not confine himself to them ; he visited many parts of the Connexion, and did all in his power to strengthen the preachers and promote the work of God in the various Circuits.

The Conference of 1821 was held at Tunstall. The total number of members reported was now sixteen thousand three hundred and ninety-four, being an increase of eight thousand five hundred and fifty-two for the year. From this statement it will be seen that the Connexion more than doubled its membership in the year 1821. What would be the effect if the Connexion were now to double its membership in one year. What thousands of happy homes would be produced ! What joy in the presence of the angels of God ! May

we not reasonably ask, is such a thing thought to be impossible? Are not all things possible unto God? Are not all things possible to him that believeth? Why should not every member bring at least one person to Christ during the whole three hundred and sixty-five days of a year? This would double the membership of the Connexion at once. We venture to suggest, that the attempt be made by every reader of this biography. Also in this year 1821 the Circuits increased from eight to fifteen, and the travelling and local preachers increased in proportion.

At this Tunstall Conference a Book Committee was appointed to superintend a printing establishment. James Bourne was appointed General Book Steward, and Hugh Bourne, re-appointed Editor. The religious services of the Conference were very powerful, a great many conversions took place, Tunstall and its surrounding societies were greatly quickened.

The strictness of discipline in those days may appear somewhat strange in these moderate times to us who are accustomed to more liberal measures. At this Conference Mr. Hugh Bourne himself was not permitted to sit as one of its members, because he had omitted to get elected as a Circuit representative, thinking that his office as Editor would entitle him to a seat. At the previous Conference held at Hull, Mr. Clowes was also excluded for a time, until the Hull Circuit Committee had been convened and formally elected him as the Circuit's representative. Thus these two great fathers of the Connexion were each in his turn subjected to rigidity of discipline. In those days no persons were permitted to enter the

Conference as hearers, like they are at present. We remember being at Manchester when the Conference was held there in 1840. The Rev. William Harland came all the way from the Isle of Wight to make some important representations as to his station; he was only permitted to enter the Conference while he stated his case, and then had to retire. Things, we venture to believe, are now changed much for the better.

One fact recorded in one of Mr. Bourne's papers for this year will, no doubt, be somewhat interesting to our readers. It is a receipt from W. Sanders to Hugh Bourne of twenty-five shillings, for the copyright of twenty-five hymns for the Hymn Book; one shilling per hymn. No one we venture to think will regard him as overpaid. But it is worthy of remark that Hugh Bourne did not realise large profits, either from his own or any other person's productions, for there is abundant proof that in all his transactions he sought not his own but the Connexion's good; he evidently wanted but little for himself, and all he could spare he cheerfully relinquished for the advancement of the cause. It is very probable that no other great leader of any religious movement ever practised greater self-denial and self-sacrifice than Hugh Bourne.

The Conference of 1822 was held at Loughborough, in Leicestershire, and the increase of members was found to be eight thousand eight hundred and twenty-four. Mr. Bourne's journal at this time records an account of some remarkable Camp-meetings at Bradwell and Oaken Gates, and also a very powerful love-feast at Congleton, at which many souls were converted.

Mr. Coulson, about this time, was sent by the Leeds Circuit as a Missionary to London, and Mr. Bourne in sympathy with him sent him two one pound notes, one for himself and one for the cause in London. A brief extract of Mr. Coulson's letter to Mr. Bourne, which was published in the Magazine, will be interesting, at least to London Primitive Methodists. It reads as follows : "At our last quarter day in Leeds Circuit it was moved and carried, that missionaries should be sent out. In consequence of this two of our preachers arrived in London in December, 1822. I got to London in January, 1823, on account of one of them returning. If any place in England wants missionaries, it is London. Some of the inhabitants are the most ignorant, wicked, careless, and wretched people I ever saw. May the Lord help them and save them from sin and hell ! We have twenty members in society ; we preach in four places on Sabbath days, and eight on week days. It is difficult to get houses here to preach in ; a garret lets for five shillings a week, bare walls. The Lord is opening our way." This was certainly the day of small things and of great difficulties.

We have referred to Mr. Bourne's practical sympathy with Mr. Coulson in his London Mission work. This, no doubt, is a true representation of Mr. Bourne's general disposition and conduct. Mr. Herod records a very touching instance of Mr. Bourne's generosity. He says : "We remember well in the year 1824, that one of our preachers with a wife and three children, was in a station that could not raise his salary, and hence sometimes they had only one meal a day. One day

Mr. Bourne called on him very unexpectedly, when his wife in the best way she could prepared the visitor a dinner. She did her very best to hide the nakedness of the land, by setting out everything to the best advantage. The good man after eating heartily, talked about the revivals in different parts of the Connexion, prayed with the family, and took his departure for Manchester. The preacher walked a short distance with him, and not a word was said about privations; but when they were going to part, Mr. Bourne put his hand in his pocket, and brought out a quantity of silver and put it into the hand of the preacher. The latter hesitated, but Mr. Bourne said, "You must take it as from the Lord." Some minutes after, Mr. Bourne returned and said, "I have given you all the money I had upon me, you must give me back eightpence, I have six and twenty miles to walk to-morrow before I can get home." The preacher was going to give him back the whole sum, but he said, "Do as I tell you, give me eightpence." This incident speaks for itself, and Mr. Herod states that he could have given a number more had his space permitted it.

The Conference of 1823 was held in Leeds, at which Mr. Bourne was appointed to prepare a large Hymn Book for the use of the Connexion. The existing Hymn Book was to be continued in its then present form, and the other to be added to it and bound together, the one was called the small and the other the large book. This Hymn Book served the Connexion for thirty years until the year 1853.

At this Conference the state of the Connexion was found to be as follows: 45 Circuits, 202 travelling preachers, 29,472 members.

Up to this time Mr. Bourne's practice had been to support himself without asking from the Connexion any pecuniary assistance ; and not only so but to give whatever he could spare for the support of other labourers in the vineyard of the Lord. He also gave the proceeds of his publications to the Circuits and Connexional institutions. Has he not in this respect left a noble and praiseworthy example to his numerous followers for their imitation and encouragement ?

After the book-room was established the profits for the year 1822 were £157 5s. At the Halifax Conference of 1824, Mr. Bourne's circumstances were such as to compel him to ask for a single preacher's allowance of four pounds a quarter and ten shillings per week for board and lodgings. Thus the small sum of ten guineas per quarter was fixed as the Editor's salary, and continued as long as Mr. Bourne retained the office, which would be about eighteen years after the said Conference.

In the magazine for this year Mr. Bourne published a stirring article on a full, free, and present salvation ; he also gave numerous instances of the power of faith in producing immediate results, which had come under his own observation. One was at Ransor. A young woman came into the house where he was sitting, he was pursuing his usual custom of *inwardly waiting* upon the Lord. In a very short time after, he engaged in spiritual conversation with her, and she entered into glorious liberty. Another instance took place at Boylston in the case of a respectable farmer named Mr. Morecroft. We give this in Mr. Bourne's own words :
 " His conversion took place in his own house one night

when I and W. Clowes and others were also present. We were *waiting on the Lord*. The unction from the Holy One began to flow, and I attempted to open the mystery of faith, and as the unction increased I spoke more at large. While so doing, Mr. Morecroft fell off his chair, cried for mercy, and in *one minute* was set at liberty." Which of our modern magazines record such instances? What Editor have we had who would not be too glad to find a place to record such desirable occurrences, were they forwarded to him? And why should not such conversions during the exercise of conversation be more numerous in our present large Connexion than even at its commencement?

In the autumn of 1824 Mr. Bourne commenced a monthly penny magazine for children, which shortly reached a circulation of six or seven thousand. He had already published a Sunday School Hymn Book, and in 1825 he commenced what is termed his most literary work, entitled: "An Ecclesiastical History, or Chain of Piety," being intended to give a complete view of true religion from the creation of the world down to his own day. This work he continued to publish monthly during the whole remaining term of his editorship, embracing a period of eighteen years. Shortly after commencing his "Ecclesiastical History," Mr. Bourne began to publish another serial, entitled: "The Preacher's Magazine." He engaged with the Conference that if there were any loss the editor should bear it, and if any gain the Connexion should have it. Only one volume of this excellent work was issued, probably for want of sufficient encouragement; but its issue certainly proves the disinterestedness and enterprising character of Mr. Bourne.

Mr. Herod, who was well acquainted with Mr. Bourne, gives the following testimony to his editorial ability. He says, in his *Biographical Sketches*: "In his office as editor he rendered great service to the Connexion and the cause of God. Through his deep piety, extensive reading, the deep interest he took in the Connexion's welfare, and the general knowledge he possessed of its wants and state, he was, in our opinion, eminently adapted for his office. Nearly every number he sent forth contained a large portion of original matter from his own pen, and in that he generally aimed at the revival of religion. He was the Connexional correspondent for nearly thirty years; he annually traversed a great portion of the Connexion, and generally on foot, he visited many families and preached nearly every evening. His office, therefore, was no sinecure. His code of laws was drawn up with great perspicuity, and in all matters he displayed great system and concentration. Verbosity was not his fault. His productions were not like a tree whose fruit is buried amidst a luxuriant foliage."

The Conference of 1826 was held at Nottingham. This was a very critical and trying period for the Connexion; the details of which we are compelled to omit for want of space. Mr. Petty states in his history: "The state of the Connexion at this time brought upon Hugh Bourne a flood of sorrow by which he was well nigh overwhelmed. At this critical period he rendered eminent service to the Connexion. His views, on the whole, were doubtless too gloomy, and the measures he advocated, perhaps, too severe, but his sagacity, his energy and his determination were

exercised for the Connexion's benefit, and in a great measure contributed to its preservation and revival, and conferred, under God, lasting blessings upon it."

The Conference of 1827 was held at Manchester, at which signs of returning vigour were recorded with becoming thanksgiving. "Morning preachings," says Mr. Bourne, "at five o'clock were held during the sittings of the Conference. On the Sunday a Camp-meeting was held which was very powerful. Two preaching stands were occupied the most of the time, besides a permanent praying company in the afternoon, several were brought into liberty on the ground. At the love feast on Monday evening the work broke out with power and numbers were saved."

At this Conference a remarkable scene occurred, a brief notice of which will, no doubt, be interesting to our temperance friends. Legislation had been sent up from one of the districts to the effect that the trustees of chapels should be desired or required to provide wine for the use of the preachers, either before preaching, to give them a little spirit for their work ; or after preaching, to revive their exhausted energies ; or perhaps both. It should be remembered that this was before the days of total abstinence societies. Mr. Bourne made powerful speech over night, he came recruited by a few hours of sleep, and perhaps some time spent in earnest prayer, to the renewal of the attack at six o'clock the following morning. No sooner was the Conference opened for business than he was on his feet, amid breathless attention he gave numerous calculations and arguments against this wine

legislation ; he was wrought up to such a pitch of earnestness, that he closed a telling peroration, by bringing down his clenched fist upon the table, the pens, ink, and paper were sent flying into the air ; and as he sat down overwhelmed with emotion, no one ventured to reply, and the question was allowed at once to drop.

The Conference at Tunstall in 1828 ordered Mr. Bourne to prepare the first Consolidation of the Minutes, which he executed with great simplicity and originality of thought and style.

On one of his numerous journeys after this Conference he went into Radnorshire. He writes : "Saturday very lame, and scarcely knew what to do, expecting to be obliged to give up, and try by some means to get home. However, these things caused me to pray earnestly, and I set off to Pain's Castle, sixteen miles. After arriving at this place I found my feet no worse than when I started, but rather better. This is what never happened to me before, and I was thankful to God for all His mercies." On another occasion he speaks of walking thirty-three miles one day and preaching at night, but was much exhausted.

The Conference of 1829 was held at Scotter in Lincolnshire. Mr. Bourne says, this was allowed to be the best Conference ever held in the Connexion. "The union, harmony, and zeal were of a high order. The unction that attended the doing of business and the meetings for worship was great ; the people were baptized from heaven day after day, and many precious souls were set at liberty. At the Conference Camp-meeting a great unction attended the preached word,

faith was mightily in exercise, the work broke out in the praying services, and much good was done. The Missionary meeting held on account of the proposed American mission, was thought to be one of the best ever held, and the collection in aid of the mission was liberal.

The Deed Poll, which had been for sometime in course of preparation by Mr. Bourne and a solicitor, was presented to the Scotter Conference, and was ordered to be completed, with as little delay as possible. In this Deed Poll, his own name was placed first on the list. If there was work to be done, he was the first to do it ; if danger to be braved, he was the first to brave it ; if sacrifice to be made, he was the first to make it ; and hence it seemed fitting that he should have the most honourable place in this legal instrument.

May we ask our readers to ponder over the records of this chapter ; to read over and over again the accounts given of the Conferences at Manchester and Scotter. Such expressions as these are worthy of being embalmed in the memory, and engraven on the heart : baptized from day to day ; faith in mighty exercise ; an unction from heaven on business meetings ; a mighty unction attending the preached word. Well may this chapter sparkle with records of conversions. Let us catch the mighty inspiration, and the converting work may be fully expected to break out in every direction.



CHAPTER XII.

Visits the North and signs the Total Abstinence Pledge—How he preaches to children—Attends Leicester and Hull Conferences—Visits Stockport and the neighbourhood—Is superannuated at 70 years of age—Continues to labour on for ten years longer.

AFTER the Conference of 1829 Mr. Bourne visited many places in the North, among others he visited Bavington Hall, the residence of Squire Shafto; and to Mrs. Shafto is given the honour of prevailing with him formally to sign the temperance pledge. When Mrs. Shafto, however, asked him if he had joined the Total Abstinence Society, he very quaintly replied, "No, they have joined me, for I was a total abstainer before they had such a Society at all."

From some brief extracts of a discourse published in the large Magazine for 1829, from Luke xvi. 19-21, our readers may gather the character of his style in preaching to children. After describing the difference between the condition of the righteous and the wicked in the future state, he says, "Ye children, boys and girls, can discern the difference between these. On the one hand there are people in white robes, robes of majesty, robes of heaven, walking on a pavement of pure gold, with crowns of glory on their heads. These serve the Lord, and if you serve the Lord you will go to the same place, and be always in health and comfort. You must say your prayers

to the Lord, for Jesus Christ died for you, and would have you to go to heaven, but observe on the other side of the gulf a man that did not serve the Lord ; he wants a drop of water to cool his tongue, for he is tormented in the flame ; it is terrible ; he had better have served the Lord. It will be best for all you children to serve the Lord."

A few years later he wrote to the following effect :—
" I feel as much satisfaction in preaching to children, as to grown up people. I wait on the Lord as much in preaching to children as if they were grown up people, and look as fully for the grace of God to give the words effect. If you preach to them with the Holy Ghost sent down from heaven, you will be sure to have effect."

The Conference of 1830 was held at Hull, and, among other things, ordered the enlargement of the magazines, from 12mo. to 8vo. in size, and from fourpence to sixpence per number in price. This would materially increase the Editor's work, but with his habit of early rising, he was able to keep abreast with his work.

At the Leicester Conference of 1831 the Editor was ordered to devote a portion of the large magazine to the advocacy of temperance, which was a very agreeable task, both as to his views and feelings.

After this Conference, Mr. Bourne visited Whitehaven by steamer from Liverpool. While on board a rude young woman asked him to dance with her to the music, he rose up, rebuked her kindly, then preached a sermon to the people, and concluded with prayer. The musicians tried to play him down, but could not succeed.

Mr. Bourne's views on family visiting are no doubt well known. On this tour he records that he and Mr. W. Sanderson, visited forty families one forenoon.

From this time, and for several succeeding years, Mr. Bourne was in the habit of attending as many district meetings as circumstances would permit. He generally spent some time in explaining to the delegates the nature and power of faith, the trials and conflicts connected with soul saving work, and the general means by which a revival of religion might be promoted. One of the best district meetings, Mr. Bourne states, which he had the pleasure of attending was held at Lynn in Norfolk, in 1832. The district that year had an increase of one thousand and twenty members. The first occasion on which the writer had the pleasure of meeting Mr. Bourne was at the district meeting at Stockport in May, 1835. In addition to Mr. Bourne, there were present Messrs. Clowes, Verity, S. Tillotson, S. Smith, Jas. Garner, J. Lawley, and others. The procession to the Camp ground left Duke-street Chapel at eight o'clock on the Sunday morning; a permanent praying company was kept up throughout the day, till about five in the afternoon, at which a number were saved. At one time a number of scoffers surrounded this company and gave considerable annoyance. Mr. Verity, who was conducting the company, suspended prayer for a few moments, then made an opening in the ring, and invited the scoffers to enter; when they declined to do so, he asked the people to follow him and marched round and inclosed them; some fled while others knelt down to pray. So

far as we remember, very few short of one hundred souls were converted during the day.

About the year 1834 Mr. Bourne inserted in the magazines some stirring articles on a present salvation. Mr. Samuel Smith, of Preston, and a number of others, wrote very encouraging letters to Mr. Bourne, informing him of the great good these articles had produced in their various circuits.

From 1834 to 1842 many events occurred in Mr. Bourne's life which are worthy of distinct record did our space permit. It may be sufficient to say that he attended to his editorial work, official duties, and visitation of various parts of the Connexion, with as much zeal, promptitude, pre perseverance, and devotion, with the same profound concern for the welfare of the Connexion, the same consecration of his powers to the glory of God, that had for many long years commanded the confidence, the love, the admiration, and the veneration of his fellow labourers.

Mr. Bourne, although sixty-nine years of age, gave no sign of wishing for relief from his duties and responsibilities ; but many perceived that years of long continued labour were beginning to tell upon him, consequently at the Conference of 1842, held at Newcastle-on-Tyne, a very heavy trial was in store for him. We have always observed it to be a time of deep solemnity when the subject of superannuation has been under discussion at either District Meeting or Conference. We have seen strong men bow themselves, and even weep like children when the moment had come for their retirement from the duties and labours of the regular Ministry—a work so dear

to their heart. No one, we imagine, can form a just conception of the depth of emotions on such occasions, but those who have been the subjects of them. Our readers will therefore, naturally enough, sympathise with Mr. Bourne in his circumstances at the Conference referred to, when after so many years of editorial, literary, and other labours, superannuation was gracefully suggested to him. This trial, like many others, he bore with great resignation. On this occasion an annuity of £25 a year was granted to him from the book-room and two other funds. We confess to a feeling of reluctance to name the smallness of the amount, for in these times the sum, by many, will be deemed unworthy of the Connexion and far below the reasonable claims of such a man. For Mr. Bourne was even no ordinary superannuated preacher; his position and claims were special and extraordinary. He had dug the foundation of the building, had done much heavy work in rearing the superstructure; and with a restless activity, an indomitable heroism, a quenchless zeal, an amazing self abnegation, he had for more than thirty years concentrated all his powers and aims for the establishment and consolidation of the Connexion. For many years he had prosecuted his arduous labours, not only without cost to the Connexion, but at great expense to himself; not only had he supported himself, but had liberally contributed to the support of other workers, out of his own hard earned private resources. His editorial duties had been fulfilled with great assiduity from 1818 to 1842. This amount, therefore, was not remarkable for its extravagance. It was somewhat perhaps in harmony

with the financial economy of those days, and we have never heard that Mr. Bourne felt or expressed dissatisfaction therewith. This sum, with the addition of an equal amount to which he was legally entitled from the preachers' Friendly Society, would give him fifty pounds per annum, and considering his rigid personal economy, would leave him a considerable surplus for beneficent purposes.

At the Conference which placed Mr. Bourne on the retiring list, it was fully understood that he should be at liberty to employ his time in visiting different parts of the Connexion, and taking services therein according to his own discretion.

During the ten years of his superannuation, he continued walking, preaching, visiting, writing, corresponding, and labouring in all possible ways to advance the interest of his beloved Zion. One means he used was the earnest and persistent advocacy of temperance. During this period he visited America, the details of which visit, for want of space we are prevented from giving. The last Conference he attended was at Yarmouth, in 1851. At the Sheffield Conference of 1852 he was not able to be present, being then laid aside by his final affliction. Many incidents during the ten closing years of his life, both as to labours in England as well as in America, would be very interesting no doubt to our readers; but our limited space has compelled their omission and obliged us to use brevity in the record of this period of his wondrous career.



CHAPTER XIII.

His Last Illness—Death and Funeral.

FOR several years before his death Mr. Bourne seems to have had a premonition or impression that he should die in the year 1852, the year in which he actually passed away. Some time before, he had a serious illness and believed he should die, but in answer to the fervent prayers of himself and others, his life was spared, and an impression was made upon his mind that, like Hezekiah, fifteen years would be added to his days, which accordingly was done.

The last sermon Mr. Bourne preached was February 22nd, 1852, at Norton Green, one of his early places, from John xvi., 21, the text which so greatly helped him at his conversion. The last entry made in his journal, which he had regularly kept for about half a century, was at the end of the following March.

“In his last affliction,” says Mr. Bagley, “I visited him, and always found him in a peaceful, believing state of mind; in my conversation with him, he gave me to understand that the gospel he had preached to others was now his own comfort. His painful affliction was borne with Christian fortitude and resignation. His great anxiety for the Connexion’s prosperity continued to the last.”

In his admirable memoir in the Primitive Methodist Magazine for 1853, Mr Bateman says of Mr. Bourne's state of mind in his last affliction : "Accustomed for many years to the solemn contemplation of death, he now witnessed its approach with serenity and peace. In the midst of his sufferings he found consolations that were neither few nor small." During his affliction he grew more humble, meek, gentle, and resigned ; his affections became exquisitely tender ; their native character seemed vastly changed. His views, his hopes, his joys, were heavenly. Although Mr. Bourne's death had been long looked for, it came at last somewhat suddenly and unexpectedly. His bodily pain having a little abated, he conversed with his friends even more cheerfully. On Monday, the 11th of October, 1852, which was the last day of his earthly sojourn, he arose as usual, and appeared as well, or even better than he had been for some time before, and was cheerful and happy. No indication of his approaching dissolution appeared. About four o'clock in the afternoon he reclined back on the sofa and fell asleep. In this state he continued for some time ; when aroused a little he appeared to be conversing with some one, but was inaudible, then beckoning with his hand, as though anxious for a nearer approach, with a sweet smile on his countenance, he said, "Come ! come !" several times, and looking intently upward, he lifted his hand, as in token of victory, or to point his friends to some lovely and inviting object near, at the same time saying, with much sweetness and emphasis, "Old companions ! Old companions ! My mother !" and then without a

groan or sigh, or apparently the slightest sensation of pain, surprise, or dismay, he surrendered his happy spirit, about six o'clock that autumn evening into the hands of God who gave it.

“The weary wheels of life stood still,”
And Hugh Bourne was no more. And we

“Sigh for the touch of a vanished hand,
And the sound of a voice that is still.”

Merciful Heaven! How gentle the final stroke!
How like the shaking of the first ripe fruit! How broad and bright the setting sun! How calm and lovely the closing scene!

“Night dews fall not more gently to the ground,
Nor weary worn out winds expire so soft.”

Mighty conqueror of death and hell, grant our last end may be like his.

“Hail the heavenly bowers of peace,
Where all the storms of passion cease;
Life's dismaying struggle o'er,
The weary spirit weeps no more,
But wears the eternal smile of joy,
Tasting bliss without alloy.
Welcome, welcome happy bowers,
Where no passing tempest lowers;
But the azure heavens display
The everlasting smile of day.
O to think of meeting there
The friend whose grave received our tears,
And all the joys which death did sever
Given back to us again for ever.”

—*Kirke White.*

For the eloquent account of Mr. Bourne's funeral given by Mr. Bateman, we refer our readers to the magazines and the larger volume of Mr. Bourne's life by Dr. W. Antliff. Suffice it to say that the funeral

took place on the Sabbath following his death, at Englesea Brook (Cheshire). When the procession reached Tunstall market place it was estimated to be nearly sixteen thousands; and it is worthy of notice that a number of Sabbath schools which lay on the route to the grave followed him to his last resting place.

“Thou art gone to the grave, but we will not deplore thee,
 Though sorrow and darkness encompass the tomb;
 The Saviour has passed through its portals before thee,
 And the lamp of His love was thy guide through the gloom.
 Thou art gone to the grave, we no longer behold thee,
 Nor tread the rough paths of the world by thy side;
 But the wide arms of mercy are spread to enfold thee,
 And sinners may live for the sinless has died.”

—*Heber.*

Hugh Bourne was “absent from the body, at home with the Lord.” He joined his mother—his old companions to whom he seemed to call in his closing earthly moments. Clowes was there—Crawford was there—Cotton was there—Steele was there—Bayley was there—Woodnorth was there—these and many others. Old companions in arms, in tribulation, in travel, in triumph. These would greet him welcome on the heavenly shores, and would sing joyfully

“Prisoner long detained below,
 Prisoner now with freedom blest;
 Welcome from a world of woe,
 Welcome to a land of rest.”

With the Venerable Wesley we may say God buries his workmen, but carries on his work. Although in 1852 we lost our venerable founder, the Connexion since that date has made wonderful progress, and we humbly trust that for it brighter days and nobler achievements are still in store.



CHAPTER XIV.

Concluding chapter—His personal appearance, and some of his peculiar characteristics.

COMMENCING with his personal appearance, we quote Mr. Bateman's striking description of him. He says, "We now try to picture the man at our first interview, which was on Sunday, December 12th, 1819. The service is at two o'clock ; many are looking out, and the stranger's near arrival is announced. In the distance is seen approaching a man on foot, awkward in his gait, some five feet nine or ten inches high, round in the shoulders, having small eyes, looking from somewhat lowering eyebrows, and a wrinkled forehead, a prominent nose, and altogether unprepossessing in his appearance. Then, too, he presented no great set-off in his apparel. His hat had probably seen better days ; he had a blue coat on, upon which the winds of a former winter had likely blown ; velveteen small clothes reaching but just below the knees ; blue stockings, and a pair of low, rough, strong shoes. It was clear enough he was not set on finery of apparel

" Where in the drapery the man is lost,
Externals flattering, and the soul forgot."

Mr. Walford says, " His whole countenance, on which time had ploughed many a furrow, seemed to denote a mind bent on studious thoughts ; abstruse and

anxious solicitude characterised each feature of the venerable man's face. He was well built, athletically framed, fleshy, but not corpulent."

Dr. W. Antliff informs us in his large and comprehensive life of Mr. Bourne, that in consequence of pressure being brought upon him from without, he consented for the last few years of his life to wear a black cloth suit; but he still retained his aversion to pride in dress, even to the last.

No life of Mr. Bourne would be complete without a brief notice of some of his peculiarities.

His habit—especially in later years—of soliloquizing, was rather singular, both alone in his study, and when walking in his garden. When the various parts of the Connexion were prosperous, he would talk to himself, gesticulate with his hands and arms, and speak favourably of the chief labourers in the work. When things were adverse, he would equally soliloquize to himself, but of course in the opposite direction, uttering loud lamentations over those whom he regarded as in fault.

One of his peculiarities was to speak of himself in the third person. When in his last illness he was asked by Mr. Samuel Sanders if he were willing to die, he replied, "I cannot say that I have a will of my own, it seems swallowed up in God's will. If Hugh Bourne were asked, Will you die or will you live? he would say, Let me die; but as it is he is led to say with Job, 'All the days of my appointed time will I wait till my change come.'"

Another peculiarity which he had was to cut out his own name in large letters from some anniversary bill, and paste it inside the crown of his hat.

Another rather strange practice he had was to sit silently in company for a considerable length of time, covering his face with his hand or his fingers.

His opinion that the Lord's prayer should be used with strict exactness, was very strong ; he scarcely ever allowed anyone to escape who repeated the Lord's Prayer as he thought inaccurately, and would sometimes treat them very satirically. Many a minister's wife has come in for a large share of his criticism, when teaching her children their prayers.

It will be well known to many of our readers that Mr. Bourne was never married, and this will no doubt account to them for a number of his peculiarities. But it will probably endear him to our young friends to be informed that he was once in love, and from his shorthand notes it is gathered very deeply in love too ; but he seems to have had a singular way of making it known, for he never made but one proposal to the young lady, and that was in the company of several other persons, but because she did not respond favourably at once, he said there was an end of it. But it appears to have given him some little trouble and uneasiness afterwards before he could get over the strange feeling. We would not, however, judge him too harshly, for probably he thought if it were the Lord's will the lady would have been as ready as himself, and that had that been the case, he would have accepted it as a token of Divine direction and approval. But as it happened to the contrary, he travelled the four score years in unmarried loneliness.

Mr. Bourne had a strong propensity for trying to humble a person who seemed to think highly of

himself. "It is told of a young superintendent who had considerable confidence in his own powers of argument, that on one occasion Mr. Bourne was at his house, and soon had him in the theological ring, mauling him with both hands, and enjoying with peculiar relish the bruises which he inflicted. It was no doubt one of Mr. Bourne's favourite topics which the superintendent tried again and again to solve, but in vain, Mr. Bourne observing very sarcastically, "Really, Brother, you get very far from the mark; you are not as clever and as well-informed as I thought you were," his entire face glowing with pleasure, as it always was when he was enjoying a similar scene; thinking, however, that he had sufficiently tried him, his countenance assumed a benign expression, and in a mild tone he desired him to get the Testament, and read John vii, 37-39, which, he said, would fully and finally solve the question which he had put. This text was one of his greatest favourites, and a careful study of it will amply repay any of our readers."

Another of Mr. Bourne's peculiarities was that he could not tolerate for a moment the practice of calling preaching, talking. As we sat together at breakfast one Sunday morning, he asked a young minister where he was going to preach that day; he replied, "I am going to talk at Stubbley." "Talk, talk, talk," said Mr. Bourne, "What do you mean? Talk, talk, talk. What do you mean?" "O Mr. Bourne," said the young minister, "don't say any more, you gave me such a lecture on that subject at Chester." The old gentleman summoned up all his energy, and in his customary way of speaking on such occasions, he said with emphasis, "A deal o' good it's done you: a deal o' good it's done you."

Mr. Bourne in his later years frequently interested a company by giving the outline of what he called his own English grammar. He appeared remarkably fond of reciting it, and it was a rich treat to those who had the privilege of hearing it. His invectives against English grammar makers in general—the various expressions of his face as he went on—now dark and scowling, as he came to a “Latin shackled” term, and then bright and complacent as he uttered one of his own coining as its substitute—the broad emphatic provincial dialect in which he spoke, the swinging up and down of his right arm, like the big hammer of the smith, as he spoke, together with the interesting character of the grammar itself, made the scene, especially to one of a lively temperament, fascinating in the extreme. This was ground on which the old gentleman seemed as happy as his company were amused. Probably our readers would enjoy a brief report of one of these lectures.

The place, say, a dining or drawing-room ; the time, after dinner ; the company, the family and a few friends. Mr. Bourne would proceed, “When I first began to learn grammar, I got sick at heart, I thought I should never be able to make aught out. What puzzled me was the barbarous words the Latin shackled grammarians used to express the different parts of speech. I could not tell what a noun, or an adjective, or a verb could be, because none of these terms defined the thing it professed to define ; so I was thrown down on the very threshold of the subject, and what to do I could not tell. But, by and by, I got loosened ; I began to study language for

myself, and while making hay one day it became clear. I saw that words were simply signs of things, that there must be as many classes of words as there were classes of things to be expressed, and that every word we used must belong to one of these classes ; so I soon was able to make everything clear to myself. Now, if I had some young persons to instruct in grammar I would take them into a field and tell them to look about them ; and that, as whatever thing they saw, or heard, or thought about, was an object, it belonged to the first great class of words, which Latin shackled grammarians call nouns, but I would have them called *objectives*. And then I would tell them as each object had something connected with it, which made it different from another object, such difference would want a word to express it, and all such words were called by our Latin shackled grammarians, *adjectives* ; but which I would have them call *descriptives*. Again, every object is doing something, some action belongs to it : that boy speaks—that tree grows—that bird sings—and so on, so that we require another class of words to express such action ; and this class of words, which our Latin shackled grammarians call verbs, I would tell them to call *actionives*. And just as one object differs from another, so one action differs from another ; actions as well as things have qualities peculiar to themselves, as the tree grows slowly—the boy speaks well—the bird sings charmingly ; and instead of calling these adverbs, as do our Latin shackled friends, I would have them called *descriptionives*. And so on with all the rest ;

prepositions I would call directives, and interjections exclamations. Now all this is plain and understandable, because there is common sense in it ; you can understand, Mistress, can't you ? ”

A field would be a singular school-room in which for a Master to instruct his pupils in Grammar ; in summer it might have the advantages of fresh air and good ventilation, but it would be very inconvenient during the stormy months of winter. However, the preceding facts will give our readers some idea of his personal appearance and quaintness of character.

It may be said by some that Mr. Bourne had his infirmities and failings, and to omit a record of these would not give a faithful portraiture of him. What is such an affirmation but to assert that he was human ? Is it not human to fail and to be infirm ? Mr. Bourne no doubt naturally inherited his father's overbearing spirit and hasty temper ; but it was generally softened with the tenderness which he seemed to inherit from his saintly mother. His firmness is thought to have run on some occasions into excess ; but it no doubt rendered him and the Connexion invaluable service in some very critical moments. We admit that it is well known that, in his later years, he allowed himself to use strong language in relation to his early friend, Mr. Clowes. But Mr. Petty justly observes that Mr. Bourne had the manliness in his calmer moments to apologise for the use of such language. Such a testimony from an authority like that of Mr. Petty cannot but be regarded with the highest degree of satisfaction. It cannot, however, but be regretted that

after so many years of union in spirit and co-operation in action, that even the slightest misunderstanding should have sprung up between two such eminent men as Hugh Bourne and William Clowes ; but as they have many years ago met together in that happy land—where all such human misunderstandings are fully rectified, and all mysterious problems of divine providence are amply solved—we may easily leave the past in this respect to the Great Arbiter of all events.

We would venture heartily to say to our great hero, Hugh Bourne, were he present, “With all thy faults we love thee still.” His failings and infirmities were undoubtedly the exception, and his excellencies were the rule.

We think, considering our limited space, that we have sufficiently noticed the former, and proceed to give a brief sketch of the latter.

Mr. Bourne was evidently a man of strong faith ; he “looked not upon the things which are seen, but upon the things which are unseen.” “He endured as seeing Him who is invisible” ; he knew, like Paul, “in whom he had believed,” and he was persuaded that He was able to keep him to that day. Many were the instances of strong faith which marked his long Christian course. To him the words of the poet were very applicable—

“ Faith lends its realising light,
The clouds disperse, the shadows fly ;
The invisible appears in sight,
And God is seen by mortal eye.”

He was a man of much and earnest prayer. Many of his silent hours in company were occupied by

inwardly waiting upon God. Many a night he slept but little when church cares weighed heavily upon him, spending the hours of the night as well as the day in agonizing, pleading prayer. In ejaculatory, closet, family, and public prayer he regularly engaged and greatly delighted. How blessed to be a man mighty in faith and prayer !

From the foregoing pages it will have been clearly gathered that self-denial and beneficence were prominent traits in Mr. Bourne's character. He certainly practised the most rigid economy in relation to his own personal comforts, in order to enable him to give all he could for the extension of the Connexion. He not only saved all he could, but gave all he could ; yea he gave " body, soul, and spirit " to the work.

Industry of character and energy of purpose also distinguished his whole career. His habit of early rising was life-long. In both study and labour he acted under the Scriptural direction, " Whatsoever thy hand findeth to do, do it with thy might." Hardships, which would have utterly discouraged many men, only nerved him to greater diligence. Poverty, affliction, persecution, opposition, the virulence of enemies, the deceitfulness of professed friends, left him unmoved from his purpose. Opposition but acted as a stimulus to nobler daring—to grander achievement. He gathered hope from lowering clouds, and encouragement from threatening storms. With the great apostle he could truly say of magistrates and mobs, of poverty and trial, of opposition and calumny, " none of these things move me, neither count I my life dear to myself, so that might finish my course with joy, and the ministry

which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Honesty, simplicity, faithfulness, and zeal marked the whole of his career. Innumerable were the evidences supplied that he was a true man, a genuine Christian, a faithful minister of the Lord Jesus Christ. His zeal for the glory of God, and the salvation of souls, was as a burning flame in his bosom, impelling him to labours more abundant, journeyings long and often, self sacrifice unceasing, and consecration to Christ complete. A live coal from the divine altar had been laid upon his lips, which enabled him to say to the call of every duty, in the face of every peril, and under every conceivable circumstance, "Here am I : send me."

His preaching was characterised by simplicity, fidelity, earnestness, and power. His preaching was not with enticing words of man's wisdom, but with the Holy Ghost sent down from heaven. Dr. W. Antliff, in his life of Bourne, gives the following personal testimony : "Who that ever heard Mr. Bourne preach, at least during the last twenty years of his life—for we speak most confidently of that which we have felt and seen—who that ever heard him preach on "The flowing of the living waters," "The shining of the sun in the kingdom of the father," "The great white throne," or any other of his favourite texts, but felt, however quaint, odd, or eccentric the style of address, and the attitude of the preacher, there stood in the pulpit a man who believed what he said and felt what he preached ? Eyes not used to weeping, stern men not often in the melting mood, would often weep, and that

freely, under his discourses. Indeed, I confess the emotions of my own heart were stirred under him as seldom under another. It was difficult to restrain ones inclination both to laugh and weep under his grotesque and yet pathetic deliverances. He did not mount the pulpit to say fine things, or utter mere eloquent phrases, but proclaimed with all possible simplicity and earnestness "the whole counsel of God."

As a preacher to children, Mr. Bourne was very remarkable and much at home. We quote the following very eloquent and truthful testimony from the Christian Ambassador of February, 1862: "Hugh Bourne will be held in lasting remembrance for the unwearied attention he devoted during the whole of his public life to the religious instruction of the young. Amidst the multitudinous engagements constantly pressing upon him, this appeared to be the work most congenial to his disposition, and most imperatively required by his conscience; it may, indeed, be said to be the work of his life. Everything else was made to bend to it. He would leave any company, however attractive, and any engagement, however urgent, when opportunity presented of addressing a word of religious counsel to a few children."

Mr. Bateman says, "In one department, however, of the ministerial office, he did excel—preaching to children. This course he adopted at an early period of his ministry, and continued to its close, and it is pleasing to observe how, on many occasions, he could attract and hold the attention of his juvenile auditory to his plain, homely, and simple address."

Those who have never had the pleasure of hearing

Mr. Bourne preach to children will be greatly delighted with the following sketch, given by the author of "Smiles and Tears." Text, "Then shall the righteous shine forth as the sun in the Kingdom of their Father." Matthew xii, v. 43. "Now, my childer, this text tells us what we shall be like i' heaven. And isn't it grand? The text says we shall be like t' sun : now t' sun shines miles wide at once, I reckon ; and if we are to shine like that, that will be a shine. When Moses came down from t' mount, where he had been talking with God, the children of Israel could not bear to look on his face, it shone so : and when the apostle Stephen was before his enemies, his face was as though it had been the face of an angel : so that you may see, from these cases of face-shining, something of what the text means. Now, my childer, you must all aim to get to that grand and happy place ; and if you pray to God to bless you, and take you there, for Christ Jesus' sake, he will bring you all up into heaven—every one. It is no matter where you pray, if you only pray i' good matter ; you can pray side of t' bed, side of t' chair, side of daddy, or side of mammy ; its no matter where—the Lord can hear all your prayers up i' heaven—every one. Now, my dear childer, when you get to heaven, you'll all be clothed with fine robes ; (you know what robes are, my childer—they are long garments, trailing on the ground, which kings and queens wear). And you'll have a crown on your head, finer and grander than Queen Victoria's ; and when your daddies and mammies see you they'll scarcely know you. They'll say—' Hay ! is yon our Mary or

our Tommy? why they look as nice as nice, and as grand as grand!’ And there’s tree o’ life in heaven, and nicer tasted fruit than it grows never was—it’s nicer and sweeter than sugar: and there’s t’ river of water of life, too, clear as crystal: nicer and better tasted water never was. And you’ll have no sore eyes, nor aches and pains, nor sickness of any sort there—so that you must all strive to get there. When you get to heaven, my childer, you will, after a while, see this old world burning up, burning up; and you’ll say—‘There goes t’ old world on which we sinned so much, and suffered so much, and in which old sattin tempted us so much;’ but after all, you’ll say, ‘it sarved our purpose very well; for we heard of Jesus on it, said our prayers on it, and lived to God on it, and got to heaven from off it; so we have no fault to find with it.’ Now, my dear childer, you mustn’t miss of heaven; for if you do you’ll go to t’ foul place, and that will never do, never do; nice childer like you must not go there, for old sattin’s there, and foul creatures are there, and bad people, and they shrike and shrike as never was; and it’s as black as black, and as ugly as ugly. You mustn’t go there my childer; and you hav’na any need, for the Lord is waiting to bring you all up into heaven—every one. Say your prayers, my childer, look to the Lord, who died for you and rose again, and when you die the Lord will take you to himself. I think I can say no more to you at present, my childer. May God bless you all! Amen and Amen.”

The above outline will be readily recognised by any who have ever heard him address young persons, and

they will also have recalled to their recollection, as they read it, the tone, the manner, and the looks which attended its delivery, as well as the pleasure with which old and young always listened to him. To those who never had an opportunity of hearing or seeing the venerable man, an imperfect idea only will be formed of the interest which was felt when he was engaged in his favourite employment of preaching to children. This sketch fully justifies the high eulogy upon Mr. Bourne's ability to preach to children given both by Mr. Bateman and the Christian Ambassador.

And now our delightful task is almost completed, in writing a sketch of the life of Hugh Bourne for the million.

In this biography there stands before us a man born in the moorlands of Staffordshire—reared in comparative obscurity—commencing to read the Scriptures with great regularity at the early age of seven years, for the purpose of knowing and keeping the commandments of God—who travelled many years beneath the shadows of Sinai, along the road of legality, and through the slough of despond, before he reached the cross—whose conversion was bright and clear—who early received the gift of faith to lead people into conversion by ordinary conversation—who was greatly instructed in the way of faith and salvation by the Stockport revivalists—who witnessed one of the most glorious moral transformations of a people in the neighbourhood of Mow—who, notwithstanding his natural timidity, became in the nineteenth century the great champion of open-air preaching in England—who, despite the obscurity of his birth and training began

early to study history, science, literature, and the learned languages, so that in the meridian of life he became fitted for editorial, literary, and legislative work—who for years supported himself and others in the ministry—who spent whole nights in the acquisition of knowledge and in prayer for the conversion of souls—who braved great opposition and felt the daily care of all the churches. There stands before us a man of indomitable courage—wondrous perseverance—great faith—mighty prayer—amazing activity in preaching, writing, travelling, and family visiting—great in self-denial, temperance, and economy—a man who saw the first class formed at Stanley, in 1810, and when he passed to his reward in 1852 left the Primitive Methodist Connexion with 109,984 Church Members ; Travelling Preachers, 560 ; Local Preachers, 9,350 ; Class Leaders, 6,632 ; Connexional and Rented Chapels, 5,318 ; Sunday Schools, 1,463 ; Sabbath Scholars, 118,508 ; Gratuitous Teachers, 22,398. Such was the glorious heritage of Primitive Methodism which Hugh Bourne left when he passed to his reward in the skies, and all this had been gathered together, under the divine blessing, during the first forty-two years of the Connexion's history.

Of Hugh Bourne it may well be said that "His long continuous labours and deep self-denial rebuke us—we should gather inspiration from his disinterested and unworldly character—his life may be studied with great advantage by preachers, leaders, Sunday school teachers, and members." The Connexion has not the same opposition to brave at present as in its early stages of progress : it has also many advantages of

prestige, education, a Connexional literature, large chapel and school accommodation, a great multitude of young people, and a rich treasury of memories and experiences from the past. The Connexion has unquestionably great powers for labour and usefulness, both at home and in the foreign field. Could the enthusiasm of the whole Connexion be sufficiently aroused at one and the same moment, and concentrated entirely on the immediate conversion of souls, we have good reason to believe the past success of our church would be immeasurably outstripped at the present time.

We say then, in conclusion, let the whole Connexion at once "Arise and shine"—let her "Awake, and put on her beautiful garments"—let her "Shake herself from the dust and loose herself from the bands of her neck"—let her study intently the lives of her great founders and their worthy coadjutors—let her imitate their self-denying labours and self-sacrificing zeal—let her movements be distinguished with ever increasing aggression—let her, with one heart and one voice, in mighty prayer and faith, send up the loud cry to heaven, in the language of the Psalmist, "Let thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us ; and establish thou the work of our hands upon us ; yea, the work of our hands establish thou it." Psalm xc., 16, 17.

THE END.



